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Funeral Sermon

FOR THE

Reverend and Pious Divine
Mr. JOHN FAIRFAX, M.A.

Sometime Fellow of C. C. C. C.

AND
Late Pastor of a Church of CHRIST
in Ipswich, &c.

PREACHED

At Barking, Aug. 15. 1700.

At his Interment there.

By SAMUEL BURY.

LONDON,

Printed for Tho. Parkhurst at the Bible and Three
Crowns at the lower end of Cheapside, 1702.

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A Funerall Sermon.

SERMON

On the DEATH of

Mr. JOHN FAIRFAX.

Acts 20. 38.

Sorrowing most of all for the Words which he Spake, that they should see his Face no more.

A Very mournfull Providence having given occasion for this great Assembly, it would be a *Solacism* in Nature not to have a Text comporting with it,

The

The loss of that great *Divine* (whose Breathless Remains are there before you) is so great, that they only may think they know it, who knew not him.

It should not have bin a very easie matter for another to have perswaded me into such a Post of Publick service as this, to have spoke of the Memory of so great a Man as the Reverend Mr. *Fairfax*, but it was his own Desire, both Living and Dying, it should be so : And no Censure (how just soever) can be so grievous to me, as that would have bin, of denying the Request of one whom I dearly lov'd, and who had always power to Command me.

But before I speak of the *Person*, it is Necessary I speak to the *Text*, and in order to that, I shall First in a few words consider the Context.

In the latter part of the Chapter, we have the Apostles Farewel Sermon to the *Ephesians* : Wherein he tells them, v. 25. *That they should see his Face no more.*

His Sermon is begun with the softest words

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words of Insinuating Eloquence: Continued with Expressions of most passionate Affection: And concluded with a solemn Valediction and Moving Prayer.

In the Sermon there are Three things cheifly Observeable. 1. His Vindication of himself. 2. His Exhortation to the Elders. 3. His Recommendation of all his Hearers to God.

1. *The Apostles Vindication of himself.* A Minister is not only to see to his Conscience, but also to his Credit. If his Reputation be once blasted, his Ministry will not be long accepted. Now the Apostle clears himself from the Traduction of his Adversaries, both as to his Life, and Doctrine.

” 1. *As to his Life.* And for this he Appeals to their own Consciences, from the very first time of their Acquaintance with him, v. 18, 19. *Ye know from the first day that I came into Asia, after what manner I have bin with you at all Seasons, serving the Lord with all Humility of Mind, and with many Tears, and Temptations which befell me,*
by

by the lying in wait of the Jews. And solemnly protests his own Integrity, v. 33. *I have Coveted no Man's Silver, nor Gold, nor Apparell*: So that it should seem, Gain was an Eccho of latter times, to that disdainful Question, *Quid Venatur Sacerdos?*

——Kings.

2. *As to his Doctrine.* And here he appeals to them again, v. 20. 21. That they knew he had kept back nothing that was profitable to them, but had shewed them all, and had Taught them Publickly, and from House to House, testifying both to the Jews and also to Greeks, Repentance towards God, and Faith towards our Lord Jesus Christ. Wherefore, says he again, v. 26. *I take you to record this day, that I am pure from the Blood of all Men.* To be clear from the Blood of any Man is a very great Honour and Comfort for a Minister, but to be clear from the Blood of all Men is a much greater.

2. *The Apostles Exhortation to the Elders,* v. 28 *Take heed unto your selves, and to all the Flock, over which the Holy-Ghost hath made you Overseers, to feed the Church of God*
which

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which he hath purchased with his own Blood,
Which Exhortation plainly consists of
two Branches: The 1st. whereof concerns
themselves; the 2^d. their People.

1. *He exhorts them to take heed to themselves.* To their own Lives, and to their
own Souls. They that neglect their own
Salvation, will not be much concern'd
for the Salvation of others.

2. *He exhorts them to take heed to their
Flocks.* To their whole Flocks, and to e-
very individual Member thereof. Col. 1.

28. *Warning every Man, and teaching every
Man, that they may present every Man perfect
in Christ Jesus.* This he urges upon them

by a Fourfold Argument. 1. *By the Re-
lation they stood in to their Flocks:* They were

Επισκοποι, Bishops or Overseers, to whom
the Care and Government of their Flocks
was solemnly Committed. 2. *By the*

Person that put them into that Relation; and
that was the Holy-Ghost: *The Flock over
which the Holy-Ghost hath made you Over-seers.*

The Ministry is a Trust committed to
Men by the Holy Ghost, and therefore

it

it must needs be dangerous to trifle in it.

3. By the Price paid by the Lord Jesus Christ for their Flocks. They were Purchased by his own Blood. Now that which was so

dearly bought, must be carefully look'd after. That which cost the Blood of

Christ to purchase, deserves the utmost pains of Ministers to secure. 4. By the

great danger they were likely to be in after his Death, v. 29, 30, 31. For I know this,

that after my Departure, shall grievous Wolves enter in amongst you, not sparing the Flock ;

also out of your own selves shall men arise, speaking perverse things, to draw away Disci-

ples after them : Therefore Watch, &c. If Wolves will watch to devour, Shep-

herds must Watch to defend their Flocks.

3. The Apostles Recommendation of all his Hearers to God. v. 32. And now Brethren I

commend you to God and to the Word of his Grace, which is able to build you up, and to

give you an Inheritance amongst all them that are sanctified. Where you may observe,

1. To whom it is he recommends them. And that is principally and above all to God,

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God, And now Brethren I commend you to God, The God and Fountain of all blis and blessing. And next under God he commends them to the Gospel, or the Word of his Grace, The Ordinary means whereby God communicates his blessings to his People.

"2. For what it is he thus recommends them to God, and to the Word of his grace. 1. That they might be built up. Not only have true Grace, but more of it. 2. That they might have an Inheritance amongst them that are Sanctified. Not only have much Grace, but Glory too. So that from hence we see, A proficiency in Grace, and a Consummation thereof in Glory, is the great desire of a gracious Minister for his People.

After this we have the Apostles concluding Prayer with his beloved Ephesians: And then their sorrowful Parting.

His Prayer you will find, v. 36. When he had thus spoken, he kneeled down and prayed with them all. A Minister will

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not

not dismiss his People without Prayer.

Then their sorrowful Parting follows, v. 37, 38. It is said, *They all wept very sore, and fell upon Paul's neck, and Kissed him : Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the Ship.*

Having thus brought you to the Words of my Text, you might Observe in them these four things.

1. *A very great Mourning.* The Word in the Greek expressing this, is *ὀδυνημένον* and denotes a very heart-burdening grief. They were not lightly affected, but very deeply Afflicted with it.

2. *The Mourners.* And they were the Elders of *Ephesus* and the People. They all wept, and wept sore; They all sorrowed, and sorrowed Much. Not only One, or some, or many, or the most of them, but *all*.

3. *The Person mourned for.* Not any great Prince or Monarch, or Emperour, but a Plain Minister of Jesus Christ.

Paul

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Paul an Apostle, and Servant of Christ, and Ambassadour of the Gospel. The Removal of such an One was matter of great grief to them.

4. *The Occasion of all this Mourning.* And that was, they should see his face no more. Sorrowing most of all, for the words which he spake, that they should see his face no more.

The Doctrine I observe from these words, as the Theam of our present Discourse, is this.

Doctr. That the final loss of a faithful Minister, is greatly bewailed by a Pious People.

Paul the Apostle, was such a Minister. The Church at Ephesus was such a People. And the Sorrow of this Church for the loss of this Minister was such a sorrow.

'Tis very grievous to some to lose a Friend, tho he were but a common Friend: 'Tis more grievous to others

to lose a Relative, especially an Indulgent Relative: But it is most of all grievous to a pious People to loose a Minister, a faithful successful Minister, and to loose such an One for ever. The very *Heathens* would allow the People to lament the loss of any one *Philosopher*, much more than of many *Orators*, because (say they) the latter onely teach you to *speak*, but these to *live*.

In prosecution of this Doctrine, I think I shall not need to insist on the Proof of it, Tho many Instances in Scripture and History will readily offer themselves for that.

The Universal sorrow and heaviness that seems to have filled all your hearts: The many sad Countenances and weeping Eyes I behold in this Great Assembly, are Conviction Enough to me, and cannot but be so to others, That the death of a pious Minister is very sorely lamented by his surviving People.

All therefore that I shall do under this Doctrine is. 1. To give you the ground

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ground of this their Sorrow. And 2. To fix the Bounds and limits of it.

First Generall. The Grounds of a Peoples Sorrow upon the final loss of their faithful Ministers.

I shall onely Assign these three out of many. 1. Their Hearty Affection to them. 2. Their former Advantage by them. 3. Their future Need of them.

1. *Their Hearty Affection to them.* A pious People have an hearty love to faithful Ministers. 1 Thess. 5. 13. *They esteem them very highly in love for their Work sake.* They look upon their very Feet as beautifull. Isa. 52, 7. *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; That bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God Reigneth?*

And they shew their love by many Undeniable Evidences, as

By Praying for them. Acts 12. 5.

When Peter was a prisoner, it's said, there was prayer made by the Church for him without ceasing.

By Pleading for them. When Christ was in Danger of being Condemned, Nicodemus pleads, *Joh. 7. 50, 51.* Does our Law Judge any man before it hear him, and know what he doth?

By Providing for them. *Gal. 6. 6.* Being taught in the Word, they communicate to them that teach in all good things.

By Adbering to them in all their Trials. *2 Tim. 1. 16, 17, 18.* 'Tis said of Onesiphorus, that he was not asham'd of Paul's Chain, but sought him out when he was at Rome, and ministred to him when he was at Ephesus.

By Exposing themselves to secure them. As the people of Damascus by letting down Paul, thro' a Window in a Basket, *Act. 9. 25.* — And good Obadiah, by shutting up the Prophets by fifty in a Cave, when Jezabel was threatening the utter Ruin of all. *1 Kings 18. 4.* — And the Hearers of Luther, Polycarp, Athanasius, and Chrysostom, by running all hazards
for

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for their Security: Of the last of which it was said by his People, *They had better want the Sun in the Firmament, than Chrysostom in his Pulpit.*

And they shew also their Love to them by Parting with what is dearest to them for their good. *Gal. 4. 15. I bear you record, saith the Apostle, That if it had bin possible, you would have pluck'd out your own Eyes and have given them to me.*

Now, having so great an Affection for them, no wonder it is so great an Affliction to part with them. We cannot easily leave what we entirely love. When *Jacob* heard, that his beloved *Joseph* was dead, tho' all his other sons and his daughters rose up to Comfort him, yet he refused to be comforted, and said, *Gen. 37. 35. Nay, but I will go down into the grave unto my Son, mourning.* When *David's* beloved *Abolom* was killed, it is said, *2 Sam. 18. ult. That the King was much moved, and went up to the Chamber over the gate and wept, and as he went, thus he said, O my Son Abolom! my Son, my Son*

*Abjolom! would God I had died for thee,
O Abjolom, my Son, my Son!*

2. *Their former Advantage by them.* A pious People have got good by their faithful Ministers. What the Apostle says of the Civil Magistrate, that may be said of a Gospel Minister, *Rom. 13. 4.* *He has bin a Minister of God to them for good.* Yea God has succeeded their Ministry to a Three-fold Good.

” 1. *It has bin an Awakening Ministry to them.* Their dull Hearts have bin affected. Their blind Minds have bin Enlightened: Their stupid Consciences have bin allarum’d by it: *Acts 2. 37.* *When they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the Apostles, Men and Brethren, what shall we do?*

” 2. *It has bin a Converting Ministry to them.* The Incorruptible Seed has bin thereby sown in their Hearts, and the Dewes of Heaven and Influences of the Sun of Righteousness have brought it up. *God has begot them to himself of his own*
good-

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good-will by the Word of Truth, as dispens'd by them, Jam. 1. 18. — The Gospel of Christ in their Mouths, has been the power of God unto Salvation, Rom. 1. 16. — They are Ministers by whom they have believed: 1 Cor. 3. 5. —

" 3. It has bin a Comforting Ministry to them. They have known their States, and Comforted their hearts, Col. 4. 8. — In all their dejections they have rais'd them: In all their faintings they have reviv'd them: In all their despondencies they have Encouraged them. They have still bin Barnabas's to them by God, which is by Interpretation, Sons of Consolation, Acts 4. 36. —

And having receiv'd so great an Advantage by their Ministry, no wonder if they bear their death so heavily. It is not an easie matter for Affectionate Children to part with Natural Parents, much less for Christians to part with Spiritual. Grace can indear Persons as much, and more than Nature. When the Prophet Elijah was taken away, how

how bitterly does the young Prophet bewail it, and cry after him? 2 Kings 2.

12. My Father! my Father! The Chariot of Israel and Horsemen thereof? A person truly gratefull, can never hear of the Death of any, who have bin kind to him, without sorrow.

3. Their future Need of them. A Pious People have yet need of their faithfull Ministers. Phil. 1. 23, 24. I am in a strait betwixt Two, having a desire to depart and to be with Christ which is far better: Nevertheless to abide in the flesh is more needfull for you.

Such a Ministry is necessary for all sorts of Men: Even for the grossly Wicked and prophane. Acts 26. 18. To open their Eyes, and to turn them from darkness to light, and from the Power of Satan unto God, That they may receive forgiveness of sins, and Inheritance amongst them that are sanctified. The want of this, is sometimes a woe of Heart even unto a Wicked Man. Job 33. 19. ad. 24. When he is chastened with pain upon his Bed, and the multitude of his Bones with strong pain, when his life abhorreth Bread,

and

and

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and his Soul its dainty Meats. When his Flesh
is consum'd away that it cannot be seen, and his
Bones that were not seen stick out; When his
Soul draweth near to the Grave, and his Life to
the Destroyers; then to have a Messenger with
him, an Interpretour for One amongst a Thou-
sand; Oh! how desireable! and how
necessary does he find it? They that in
time of Health and Jollity, can rail, and
Curse and Swear, and rave at Ministers,
and call them the plague of the Earth,
and the Off-scouring of all things, yet
when they come to their sick-Beds, know
not how to dye without them. Distress
and Horrour is enough to convince a Saul
of the want of Prophets, 1 Sam. 28. 15.
I am sorely Distressed, saith he, for God is de-
parted from me, and answereth me no more by
Prophets.

But the People of God are much
more sensible of their need of Ministers,
and that they want them especially for
these Five Ends.

1. That they may help them to understand
the Scriptures, Many sincere Souls who
have

have bin for a long time in the School of Christ, have yet got but a very little understanding in the Scriptures. *Heb. 5. 12.* For when for the time ye ought to be Teachers, ye have need that one Teach you again, which be the first principles of the Oracles of God, and are become such as have need of Milk, and not of strong Meat. If Philip's Question to the Eunuch was but propounded to them: *Viz. Understandest thou what thou readeſt?* They muſt return the ſame Answer the Eunuch did, *How can we except ſome Man guide us?* *Acts 8. 30, 31.*— And therefore they ſee a neceſſity of a Teaching Miniſtry, *Malachi 2. 7.* The Priests Lips preſerve Knowledge, and the People are to ſeek the Law at their Mouth.

2. That they may Arm them againſt their Temptations. The beſt of Chriſtians are liable to the worſt Temptations: And the ſpecial ſpight and malice of the Devil is always more againſt them than others: And this ſhews them their need of Miniſters to chooſe out for them the fitteſt ſtones wherewith to encounter this great

Goliath:

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Goliath: And provide them the best Defensives against his Venomous Darts. They are all Under-Officers to Christ, and appointed by him to direct the People in all their warfares: And not being ignorant of Satan's Devices, they are ordinarily of all men most able to succour the Tempted. Heb. 2. ult. —

” 3. That they may secure them against seducers. At the Death of Ministers, their People are daily exposed to Errour and Corruption. Tis as much as they can do to preserve them from these whilst they are yet alive with them, Deut. 31. 27. Behold, says Moses, while I am yet with you this day ye have bin Rebellious against the Lord, and how much more after my Death? v. 29. I know that after my Death ye will utterly corrupt your selves, and turn from the way which I have Commanded you. And therefore when the Apostle foretold Acts 20. 29, 30. what grievous Wolves should enter into the Church soon after his decease, not sparing the Flock; and that Men amongst themselves should arise, speaking perverse things, and drawing

drawing away Disciples after them, the Hearts of the People were Overwhelm'd with sorrow, when he said, They should see his face no more.

" 4. That they may support them under all their Pressures. Weak Christians are often fainting: And therefore there's need of Ministers to comfort the feeble minded, and support the Weak, 1 Thes. 5. 14. — To lift up the hands that hang down, and the feeble knees. Heb. 12. 12. — To make straight steps for their feet, lest that which is lame should be turn'd out of the way, v. 13. — To bind up the broken hearted, and to heal the wounded spirit, to speak a word in season to the weary, and to pour in the Oyl of Joy, &c. And therefore no wonder, if at the death of Ministers, the People complain, because, then the Comforters which should relieve their Souls are far from them, Lam. 1. 16.

" 5. That they might Edifie them in all their Graces. The perfecting of the Saints is one great end of the Gospel Ministry. Eph. 4. 11, 12, 13. He gave some Apostles, and some Prophets, and some Evangelists,

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gelist, and some Pastors, and Teachers, for
the perfecting of the Saints, for the Work of the
Ministry, for the Edifying of the Body of Christ,
till we all come to the Unity of the Faith, and of
the Knowledge of the Son of God, unto a
perfect man, unto the measure of the stature of
the fullness of Christ.

Now if a pious People have still such
need of faithfull Ministers, to help their
Knowledge: To conquer their Tempta-
tions: To secure them against Seducti-
on: To support them under their Fail-
ings: And to build them up in their
Faith and Holiness; no wonder they are
so very desirous of them, and so sorrow-
full at parting with them.

And this is enough to be said, as to
the Grounds of a Peoples sorrow upon
the final loss of a Faithful Minister.

Second General. *To fix the Bounds
and Limits of such a Sorrow.*

Tis said in the Text, when the El-
ders and People of Ephesus, parted with
Paul, they wept sore, and sorrowed much,
but

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but are there no rules or measures to be observ'd in such a Sorrow? I answer,

1. *Tis allowable to weep upon such occasions.* If the Righteous perish we must lay it to Heart. If God smites we must be grieved. *Jer. 5. 3.* --- It is said of *Ambrose* he never heard of the Death of a Minister without Weeping. And it argued *Stoicism* and not Religion in *Nazianzens* Mother, that she never Wept at all.

2. *Tis allowable to weep sorely upon such occasions.* Tis expressly said, the *Ephesians* wept sore and sorrowed much, and this is not spoken by way of reproof but Praise. And such may be the peculiar Circumstances of the removal of such Ministers, as to render it the more exceeding mournfull to their People. As

When there is but a small number of survivors left. To lose One out of a few, must needs be acknowledged no little loss: Especially when that One is more than many.

And when the Removall is Occasion'd by the Peoples sins: Their Deadness,

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ness, Ingratitude, Disobedience and Barrenness under their Ministry.

And when it is a moral Prelage of impending Evils, and likely to be a forerunner of Gods Wrath and Judgment. Such a Removal at such a time, and under such Circumstances as these, is what admits of a very melancholy Reflection.

But yet, for all this, there are certain bounds and limits, to be put to your sorrow upon these Occasions. As,

1. *Your Sorrow must not unfit for Duty.*
It should neither divert you from it, nor distract you in it. For a Person or People to stop their intercourse with Heaven by Tears, would be so far from a Christian Compliance with Gods designs in such Providences, as would prove a just provocation to him, and no little prejudice to themselves: To have sorrow attending you to Duty, and taking off and alienating your minds from it, is doubtless to be *Swallowed up with over-much Sorrow.*

2. *Your Sorrow must not contend with God.*

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You are not to quarrell with his Hand, but to be Humbled under it. The severest of all his strokes are Righteous, and to be own'd as such, *Psal. 119. 75. I know that thy Judgments are all right.*

3. *Your Sorrow must not refuse Comfort.* By this *Rachels* became Excessive, *Jer. 31. 15. A Voice was heard in Ramah, Lamentation and bitter weeping, Rachel weeping for her Children, would not be comforted, because they were not.* Tho' the loss of a Minister be a very Publick loss, and your Sorrow for such a loss may be a very pungent Sorrow, yet you are not to sink in your Sorrows, or refuse to be Comforted.

There are Three things if well considered, would much alleviate the Affliction, in the most Sorrowfull cases of this Nature.

1. *That the Ministry is not yet Dead.* Tho' Ministers Persons dye, yet the Ministry it self lives still. Their Bodies are putrifying, but the Gospel is Everlasting. The promise of Christ assures you, that this

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this holy Function, and a successive number of Officers in it, shall always continue to the Worlds End, *Matth. 28.*

20. —

” 2. *Your dead Ministers in some sense yet live. They live in their Works and Writings, and thus as it was said of Abel, so it may be said of them, Heb. 11. 4. Being Dead, they yet Speak. And I would also hope, that they live in many of your Hearts : i. e. That their Words have bin Words of Life and Power ; and have taken hold of you, impregnating many Holy Resolutions, and bin means of infusing much Spiritual Grace and Fervour. Zech. 1. 5, 6. Your Fathers where are they ? And the Prophets do they live for ever ? But my words and my statutes which I Comanded my Servants the Prophets, did they not take hold of your Fathers ?*

” 3. *The Lord Jesus Christ, the great Pastour of our Souls never dies. Rev. 1. 8. He is Alpha and Omega, the Beginning and the End, which is, and which was, and which is to come. He is the same Yesterday, to day and*

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for evermore. He ever lives, and lives for you for Ever. Tho the under Shepherds are smitten and dye, and their Flocks are scattered, yet he is Immortall; and you can never be beMiserable whilst he Lives.

APPLICATION.

If it be so, that the finall loss of a Faithfull Minister, is greatly bewailed by a Pious People, Then hence we Infer,

1. *That Grace does not Extinguish but regulate Affections.* We read of Chrsts own Weeping upon the Death of his Friend, *John 11. 35.* And therefore a gracious Soul may well weep upon the Death of a Minister. Religion teaches none to be *Stoicks*, but promises and gives a soft, and melting, and tender Heart.

2. *That the Death of Ministers is a much greater loss than the Death of Others.* Not as if in themselves they were always better, but because in their Lives they are

are much more publickly usefull than others are. They live not to themselves but for the good of many: And being devoted to such a Service, and ordinarily successfull in it; their removal is a far greater loss, and more to be lamented, than of many others.

A Second Use, may be of Reproof.

To those who instead of bewailing the Death of Ministers, rejoyce in it.

And there are not a few in the World of this Number. That not only say of them, as *Zech. 11. 9.* *That that dieth, let it dye, and that that is cut off, let it be cut off;* but also as those many People, Kindred, Nations and Tongues, *Rev. 11. 9, 10.* *When they see the Dead Bodies of the Prophets that had Tormented them on the Earth; rejoyce over them, make merry, and send Gifts one to another; signifying thereby what a satisfaction and pleasure it is to them, that they are dead.* While they Live, they load them with reproaches, they revile their Professions; they rail at their Per-

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sons;

sons ; they represent them to others as the *Troublers of Israel* : And when they Dye, they sing and *make merry*.

'Tis a sign they are such as never receiv'd any benefit by their Ministry. They could not thus vilifie their *Persons*, if they had ever found any efficacy in their *Doctrines*. And it is as great a sign, that they are Enemies to the Gospel : A Reproach to Religion : A shame to Christians : An Abomination to God : And Haters of their own Souls : Or else they could never offer such Ignominious and absurd abuses to the Memories of those that deserve so well.

But I shall add no more upon *this Subject*.

I believe 'tis expected I should say something of another : And that is, upon the Memory of that Ancient and Eminent servant of Jesus Christ, The Reverend Mr. *John Fairfax*, whose Soul is now amongst the Blessed, and these his *Remains* to be here interred,

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I need not add to your sorrow, or else I could shew you my own resentments of so great a loss. And cry out with *David* (and perhaps with as aking an Heart as he) upon the Death of his beloved *Jonathan*: *2 Sam. 1. 26. I am sorely distressed for thee, my Brother Jonathan ! I am sorely distressed ! Very pleasant hast thou always bin unto me, and thy love to me was wonderfull. I think there were few, that had a more Cordial and Natural delight in each others Company, than we have had : But woe is me, I must now cry out as the young Elisha upon the Translation of the old Prophet ; My Father ! my Father ! the Chariots of Israel and the Horsemen thereof. And all of us who are the Sons of Prophets must add, That God has this day taken away our Head from us.*

I confess its the hardest Province I ever undertook, to appear thus hastily upon an occasion so very solemn : For all the few Hours I could possibly redeem from other engagements, were but enow, barely to pen down my very first thoughts, in

these rudeſt draughts of them, for this Service And therefore I cannot but Bluſh to think, that I am likely to injure the memory of ſo great a man, by building him a Monument but of an heap of Stones, who ſo well deſerv'd a Marble. But dying requests are Sacred to ſurvivours: And the Will of the Dead muſt be fullfill'd, even in what is moſt uneaſie to the Living.

Should I offer at a juſt and adæquate Character of the deceased, my remaining ſubject would be much longer than my firſt: And tho I might not perhaps be tireſom to you, yet I ſhould but expoſe my ſelf in aiming at that which is ſo much above me. It was a ſhort Teſtimony, but very full, which our bleſſed Lord himſelf gave of *John the Baptiſt*, *John 5. 35.* *That he was a Burning and ſhining Light:* And this Teſtimony, I doubt not, but with a ſafe Conſcience to give of the deceased *John* before us.

It would better have become a *Father in Iſrael*, than it can do me, who am but
of

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of Yesterday, and know nothing, to speak of this great man in his younger Years. I can only say, what he told me himself, That the first discovery of any saving Work of God upon his soul, was in the Eleventh Year of his Age; and that which brought him to his first serious Thoughts at that time, was the (supposed) sudden Death of his younger Sister in the Cradle: This was such a very surprizing providence, that he fell into a great Fear and trembling upon it: And (as the Great *Waldo* of Old, upon an occasion much of the same Nature) began to enquire of himself, What if my own Death should be as suddain? What Scripturall hopes have I of my Eternal Wellfare? How do I know but I may perish for ever if I Dye now? And the thoughts of Eternity upon this became so awfull, that he resolved from thenceforth his principal Care should be to secure his Eternal State.

I purposely wave to speak of him, as to his *Family*: His *Naturall Relations*: His

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Academical Studies ; His College Exercises and Degrees : And also of his Persecutions, Sufferings, Bonds and Imprisonments, for the sake of the Gospel and a good Conscience.

I shall only consider him in a few words, as to his Personal, Christian, and Ministeriall Endowments.

1. *As to his Personall Endowments.* It is well known to all of you, he was a Master of a clear Head ; strong Reason ; deep Judgment ; quick Fancy ; retentive Memory ; undaunted Courage ; and a natural Acumen for every thing : He was a sharp Disputant ; a Solid Judge ; and an Elegant Oratour. And in short, none could deny his worth but himself, tho' none could better express it.

I can never think of him without some just reflection upon that incredible Paradox, of the Equality of Souls : He being so great an instance to the contrary, and having that largeness of mind in every respect, which was far above the Rate of ordinary Men.

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2. *As to his Christian Endowments.* I can
safely say (so far as man may Judge)
that he was a *Gracious* and *Holy* Man.
More than this I can say of none, and less
than this I can have leave of none to say
few of him.

He seem'd always contented with the
allotments of Providence. He look'd
down upon Wealth as much as others
admire it : He knew the Use of an Estate,
but did not Covet it. He was always
forward to every good Word and Work.
In time of Affliction he was patient and
submissive. And in the presence of Death,
not at all dismay'd ; but with an Humble
and Chearfull Confidence, resign'd up
his Soul into the hands of his Heavenly
Father.

3. *As to his Ministeriall Endowments.* I
appeal to the Knowledge of all such,
who either *Occasionally* or *Staredly* attend-
ed on his Preaching, whether he were
not an able Minister of the New Testa-
ment : But if they should suspend their
Testimony ; may we not call to these
Walls,

Walls, This Pulpit, and those Seats, to Witnes
to it.

It is not unknown (I believe) to any of you, that this was the Church wherein he discharg'd his Publick Ministry, so long as the Laws allow'd it: And that it was not for any *Insufficiency* for his Work, or *Immorality* in his Life that he was ejected hence, and silenc'd: But only for the tender regard he bore to the ease and quiet of his Conscience.

It was *Austin's* saying of Christ, and I think I might apply it to him: While he Preach'd here, he Preach'd as a Shepherd, and when he was Silent here, he was Silent as a Sheep.

His Farewell Sermon (which on the Four and Twentieth day of this Month will be Eight and Thirty Years agoe) some of you may Remember, was upon those words, *John 10. 41, 42.* And many resorted to him; and said, John did no miracles, but all things that John spake of this Man were true, and many Believed on him there.

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Were there any need of it, I could yet add much more concerning him as a Minister. You will all allow me to say, That,

” 1. *He was an Orthodox Minister.* One Sound in the Faith: And uncorrupted in his Principles: He heartily *subscrib'd*, and constantly *adher'd* to all the *Doctrinal Articles* of the Church of England: He utterly abhorr'd any new and Upstart notions in Religion; and *lov'd the Truth* as it was in *Jesus*: And this in a time when so many fantastick Errours, were most audaciously propagated by others, and the holy Canon it self most desperately struck at by malepert and saucy Ignorance.

” 2. *He was an Eloquent Minister.* His very Language melted in the Ear. His words were as *Apples of Gold* in *Pictures of Silver*. Ezek. 33. 32. He was always to his Hearers as a very lovely Song of one that had a pleasant Voice, and could play well on an Instrument. He sought out for *Acceptable words* for them, and God made them powerfull.

3. *He*

” 3. *He was a Well-furnish’d Minister.* A Scribe thoroughly Instructed to the Kingdom of Heaven. Like a man that is a Householder, that brings out of his Treasury things New and Old. He was a Promptuary of all Provisions for the relief of Souls. He had a Body of Divinity always in his Head, and the Power of it within his Heart.

” 4. *He was a Laborious Minister.* He would spend and be spent in the Lords Work. Whatever he found to do, he did it with all his might. He never trifled in his Pulpit, nor was slothful in his Study. He was often Engaged in his Work, and Knew, there was a Necessity upon him, and was unto him, if he preach’d not the Gospel. He preach’d even to the last of his Old age no less than Seven times a Fortnight in a stated Course, in places at a considerable distance; besides the many other Occasional helps he gave elsewhere, upon peculiar Emergencies, which cannot be supposed to have offered seldom.

5. *He*

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" 5. *He was a Prudent Minister.* He never put *New Wine* into *Old Bottles*. He always laid a Foundation before he built. Like a wise Steward he gave to every one his portion in due season. He knew *when* to speak, and *what* to speak, and to *whom* he spake. He made not Religion burdensom by a prolixity in Duty. Nor did he betray the Reputation of his Office, by an Indiscretion in his Carriage.

" 6. *He was an Exact Minister.* His Sermons all smell'd of Oyl and Candle. He compos'd them in his mind by deliberate thought: He engrav'd them on his Heart by pious Meditation: and imprinted them in his Memory by an easie Method. He ever dislik'd all rude and Indigested expressions in a Pulpit. And as *Demosthenes* advised the *Athenians*, so was he wont to advise all young Ministers, That they should study before they spake; and by no means use themselves to a lax and careless way at first: forasmuch as thereby they would

would neither discover a sufficient Reverence for their Lord and Master ; nor any awful sence of the greatness of the Work they were imployed in ; nor a due regard to the pretious and Immortal Souls of their Hearers, they were to speak to ; all which were to be treated in the most prepared and Solemn manner.

” 7. *He was a clear and Searching Minister.* He ransack'd the heart, and laid open the state of his Hearers. His words divided betwixt the very marrow and the bones. He shewed unto man his Uprightness or else Hypocrisie, and this by such Scriptural marks and Characters, as were not to be disputed.

” 8. *He was an Affectionate Minister.* He had a tender love to the Souls of those that heard him ; and was not a little solicitous for their Salvation. He spake not in a formal, frozen, dull, or sleepy manner, when he was delivering to them his Lords Message ; But with
such

such a devotion of Mind, in such a perswading, pathetical, and moving way, that could not but convince all of the fervency of his Affection to them. The same that is recorded of the Excellent *Bucholcer*, I think, may in a great measure be said of him, That he never went up into the Pulpit, but he railed in his Hearers almost what Affections he pleased; so reviving the dejected, so comforting the afflicted, so strengthening the Tempted, that tho he continued his Discourses for some hours together, yet none even of the Common People were weary of hearing him.

9. *He was a Minister delighted in his Work.* He made it his business, and yet it was a pleasure to him to preach the Gospel. He counted it (as his Lord before him did) his Meat and his Drink to be doing the will of his heavenly Father. Nay I may say, he had done with Eating and drinking, before he had done with preaching, for almost
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his dying words were composed Sermons.

"10. *He was a Successfull Minister.* He was many years in the Lords harvest, and did great Service there. I doubt not but there are many Seals of his Ministry in this place: and many more elsewhere, that with great thankfulness to God could call him their Spiritual Father. His life was not fuller of days, than it was of Service; nor his Service less profitable, than it was acceptable to the People.

And if this be his reall Character, as I verily believe you will all allow it, then far be it from me to censure those floods of tears which I see pour'd out in this vast Assembly, at the removal of so great a Man, and Eminent a Minister; whose face you must see no more.

I shall conclude all, with one Word to you that were *Relatives* to the deceased; and another to you that were his *People*.

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1. To Relatives. Especially his Children. You had once an Indulgent Father, a Provident Father, a Praying Father, but he is now your Father no more: My Earnest desire and Prayer for you is, That You may know the God of your Fathers, and serve him with an Upright heart, and a willing mind: It is not Enough for you to say, *We had Abraham for our Father*, unless you have the Faith, and live the Life of Abraham. Tho' to be born of religious Parents in Covenant with God, is a very great Mercy; yet you must be born again, and born of God, before you can be saved by him.

The best and highest of all Relations, is to have God for your Father, Then may you well say, as he in the Story, when he heard of the death of his Father, *Desine blasphemias loqui, &c.* Leave off to speak thy blasphemies, for my Father is Immortal.

2. To you that have bin his People. His loving and beloved People. Your Mercies

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have

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have bin great in enjoying the Labours of such an Eminent Servant of Jesus Christ so long, and your loss cannot but now be great in his removall: May God give you a sanctified Sence, both of the one and of the other!

He never Courted preferment, nor did he desire to be tempted by it, from you his *first Love*. As Gregory Nazianzen made choice of his little Village, amongst a People whom he entirely lov'd, before the most populous and Eminent City: So did this Servant of Christ deceased, resolve to abide by Needham, *hanc Spartam ornare*, rather than seek out for an higher Post; it being always in his Heart to live and die with you.

The only advice I leave with you upon this Occasion, is that of the Apostle, *Heb. 12.7. Remember him who has had the rule over you, That has spoke to you the Word of God, whose Faith follow, Considering the End of his Conversation.*

And

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And as to a Successour, my Earnest desire of you is, That when ever you come to consider of that Affair, you would solemnly begin with God, and avoid Contentions amongst your selves, and endeavour to your uttermost to be Unanimous in your Choice. And my Earnest Prayer for you, shall be that of Moses, Num. 27. 16, 17. Let the Lord, the God of the Spirits of all Flesh, sett a man over the Congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in, That the Congregation of the Lord, be not as Sheep which have no Shepherd.

F I N I S.

A Funeral Sermon.

And as to a *Swallow*, my Father
 of you is? That when ever you
 come to consider of that Affair, you
 would solemnly begin with God, and
 avoid Contentions amongst your selves,
 and endeavour to your utmost to be
 unanimous in your Choice. And my
 Father's Prayer for you, shall be that of
Isaiah, *Num. 27.* *But the Lord*
 the God of the Spirit of Blessing, let a
 Blessing come upon the Congregation
 out before them, and which may be
 for them, and which may lead them out,
 and which may bring them in. That the
 Congregation of the Lord, be not as Sheep
 which have no Shepherd.



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A Second

Funeral Sermon

PREACH'D

For the late Reverend

Mr. *John Fairfax*,

At *IPSWICH*, Aug. 23.

1700.

By *SAMUEL BURY*.

LONDON,

Printed for *Tho. Parkhurst* at the Bible and
Three Crowns at the lower end of *Cheapside*,
near *Mercers-Chappel*, 1702.

A Second

Funeral Sermon

PREACHED



For the late

Mr. John

ALP SWICH, Aug. 23.

1700.

By SAMUEL

LONDON

Printed for J. B. at the lower end of Chancery Lane, near St. Dunstons Church, 1700.

A Funerall SERMON.

A Second

Funeral Sermon

On the DEATH of

Mr. JOHN FAIRFAX.

JOH. V. 35.

*He was a Burning and a Shining
Light.*

IT was an Oratours Speech upon a like occasion, "That the Numerous Company of Religious Mourners; The many Melancholy Blacks, the badges of their Grief; and the Universal gloominess of that dolesom day;
"did

“ did rather represent to him the Funerall
 “ of a Town, than of a particular
 “ Person; and the fall of a Church, than
 “ of a Single Pillar. And indeed if the
 greatness of the loss, which you of this
 place have lately sustained, were onely
 ly to be Judg'd by the sorrowful re-
 sentments, which seem to continue still
 upon all Faces; we could not from
 thence conclude any less than this,
 That a great man is this day fallen in
 Israel: But the deepest of all your sor-
 row upon this Occasion, will fall as
 much short of the greatness of its Cause,
 as the highest Expression thereof can
 the greatness of your inward grief.

I come not hither to pretend to Imitate the Oratour; or to build any Monument at all for the Dead, but onely to
 imbalm his Memory.

We have bin Sorrowing his loss else-
 where already; And it will not a little
 add to our grief, if we consider his
 Character, and speak of his Worth in
 the Language of my Text, That

was a burning and a Shining Light.

Which words are a Short, but a very full Testimony given of a Great Divine, by one that was never capable of being mistaken. And you may observe in them these three things.

1. The Person of whom this Testimony was given. And that was John the Baptist. John signifies Grace, and he was the first and famous Preacher of Gospel Grace after the Birth of Christ. A person that has obtained Grace from God himself, is the fittest to proclaim the Grace of God to others.— The Baptist signifies a Baptizer of others; and he was so called, either because he Baptized Christ, or because God by him did Institute the Ordinance of Baptism.

2. The Person by whom this Testimony was given: And that was the Lord Jesus Christ himself. It is not unlawfull to give a dead Minister his Honourable Character: Christ himself does it, and therefore he allows others to do it also. If the Lord commends a Servant, why may

may not a fellow Servant do it?

3. *The Testimony it self.* And that was, That this John was a *burning and shining Light*. Not onely a *Light*, but a *burning Light*, not onely a *burning*, but a *shining Light* also.

The Doctrine from the Words is plainly this.

Doctr. That it is an Honourable Character of a faithfull Minister of Jesus Christ, to be called a *Burning and a Shining light*.

In prosecution of this Doctrine I shall not onely adapt my Discourse to the Publick Oecasion, but as near as I can to every Ones private Condition. In speaking of Ministers I hope to speak profitably to the People. And the whole of my Discourse from this Doctrine will fall into these Three General Heads.

1. *That the faithfull Ministers of Jesus Christ are Lights.*

2. *That*

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2. That some of them are burning and shining Lights.

3. That it is a Singular Honour for any of them to be such.

First Generall.

That the faithfull Ministers of Christ are Lights.

By Ministers, I mean, such Ecclesiastical Officers as are Appointed by Christ in his Church, for the Preaching of his Word, and the Administration of his Sacraments. All which Spiritual Officers of Christ are Lights. And this I shall, 1. Prove. 2. Shew you what is implied in it. 3. Inquire into the Use of these Lights.

1. I am to Prove, That the faithfull Ministers of Jesus Christ are Lights. And this will be sufficiently Evident by shewing it

Of his Typical Ministers. How the High-Priests under the Law had their Urim and Thummim, upon their very Breast-plates, Lev. 8. 8.— i. e. Lights and Perfections, or as some would read it, perfect light. I grant it is not easie to

to determine what is meant thereby; but the generality of Interpreters imagine and conclude, It was some singular piece of Divine Workmanship, by which the *Israelites* had clear and perfect Direction in all dark and doubtful cases.

It may be shewn also of his *Prophe- tical Ministers*. The Prophets of old were called *Seers*, because they were inspir'd and Enlightened by the Spirit of God to see into the divine Will and future Events, as to things relating to themselves and People. 1 Sam. 9. 9. Come and let us go unto the Seer. He that is now called a Prophet, was before time called a Seer. And the Ordinary title of the Jewish Rabbins was, The Light of their places: The light of the Law, and the light of Light.

And it is plain as to his *Evangelical Ministers*. Who because of their Light are called *Starrs*, Rev. 1. 16. Christ had the seven Stars in his right hand: i. e. The Pastors of the Seven Churches of Asia, to whom the seven Epistles of Gosp

St. John were Written. And Mat. 5. 14,
Christ himself expressly says, That they
are the lights of the World.

2. I am to shew you what is implied in this
Expression, when it's said, That the Ministers
of Christ are Lights.

In Answer to this, it is plainly imply-
ed, That where there is no Gospel Ministry,
there's nothing but Spiritual Darknes. What
need would there be of setting up Lights
in the World, if the World of it self were
Light?

And indeed wherever we look, what
can we discern but such dismall Darknes
where no such Ministry prevails? We
need not have recourse to the remote
parts of the Earth, for a sensible proof of
this; the Scripture it self is a sufficient Evi-
dence.

And wherever we cast our Eyes into
those sacred Pages we shall still disco-
ver, that this is the common case of all
mankind by nature, to be thus in dark-
ness, yea even of such as are Born in
Gospel Nations, till the light of the
Gospel

Gospel takes place in them.

Tis plainly said, They are all darkened. Rom. 1. 21. — Yea under the Power of Darkness. Col. 1. 13. — Yea darkness it self. Eph. 5. 8. And to walk in darkness, and dwell in the Land of the shadow of Death. Isa. 9. 2. —

Without such a Ministry, They know not God. Psal. 14. 2, 3. — They know not Christ. John 1. 10. — They know not Sin, as Sin. Rom. 7. 13. — They know not the great work of Regeneration, John 3. 3. — They know not the way of Salvation. Luke 1. 77, 79. It was the Baptist's work, to go before the face of the Lord to prepare his ways, to give Knowledge of Salvation unto his People, by the remission of their sins: To give light to them that sit in darkness, and in the shadow of Death, and to guide their feet into the way of Peace.

But this leads to the Third Particular, under this First Generall. Viz.

3. To inquire into the Use of these Lights. If the Ministers of Christ are lights, then

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then certainly they serve for some use or other. Matth. 5. 15. *A Candle is not lighted to be put under a Bushell, but that it may be set upon a Candlestick; and may serve to give light to others.*

Now there are these Four Principal Uses of these Spiritual Lights: And it will be every one's interest to make use of them for these ends.

To discover sin. Tis the nature of Light to caule things to appear, which before lay hid. Eph. 5. 13. *Whatsoever doth make manifest, the same is Light.*

And the business of Ministers is to discover sin, and the hidden works of darkness. To shew People their Originall and Actuall, their Secret and Open, their Personall and Relative sins. To give them to see the several Aggravations of all, as against Reason and Conscience, and Light, and Love, and Patience, and Convictions, and Covenants, and means of Remedy. To lay open sin in the dangerous Consequents of it,

as Death, and Wrath, and Hell. And you
 in the Malignant Nature of it: As it is wa
 a Transgression of Gods Law: An Affing
 front to his Sovereignty: A Contempt of be
 his Wisdom: An Abuse of his Mercy: you
 An Offence to his Holiness, and an A that
 bomination to his Majesty. That this is thei
 a Ministers Work, appears, both from of h
 the Old Testament, and from the New Swe
 Under the Old Testament the Command Blay
 of God to such was, Isa. 58. 1. Cry will
 aloud, spare not, lift up thy Voice like a Wh
 Trumpet, and shew my People their Transf shal
 gressions, and the House of Jacob their sins be w
 Under the New Testament Christ sends Wick
 his Ministers upon the same Errand, Act dye i
 26. 16, 18. He tells Paul, he had ap is to
 pear'd to him for this purpose, to make him to be
 a Minister — To open their Eyes, and t on t
 turn them from Darknes to Light, and from who
 the power of Satan unto God. lov

And if this be a Ministers Work Con
 and you live, or have liv'd, unde the
 such Ministers as have bin faithfull ther
 God and your Souls, in telling you o que
 you

And your sins, in reprov^{ing} you for them;
it is warning you against them, and shew-
ing you the danger of them: Then wo
be to all those amongst you, whatever
your Rank, Degree, or Profession is,
that after all this, will dare to continue in
their sins still. Has the *Drunkard* bin told
of his Drunkenness: The *Swearer* of his
Swearing: The *Liar* of his Lying: The
Blasphemer of his Blaspheming? And yet
will he continue in the same sins still?
Why then as sure as the Lord liveth he
shall dye in his Iniquity. *Ezek. 3. 19.* If
he warn the *Wicked* and he turn not from his
Wickedness, nor from his wicked way, he shall
dye in his Iniquity: And to dye in Iniquity,
is to dye into Eternal Misery, or to dye
to be *Damn'd*. And of all Condemnati-
on there shall none be so great as his,
who liv'd under Gospel light and yet
lov'd darkness. *John 3. 19.* This is the
Condemnation that light is come into
the World, and Men love darkness ra-
ther than light.

2. To Point out Duty. Light is to direct and guide us in our way. John 1. 9, 10. He that walks in the Light knows whither he goes, but he that walks in Darknesse stumblith. The Pillar of Fire in the Wilderness was to give light to the Israelites, and shew them which way to go: Ex. 13. 21. —

And so Ministers are appointed to direct the People in their Duty. To feed them with knowledg and understanding; and teach them to live Soberly, Righteously, and Godly. And Thew them from what Principles, for what Ends, and in what a Manner, to perform all their Duties to God, to Men, and to themselves. — When Saul was struck down to the Earth in his way to Damascus, and cried out Lord! what wilt thou have me to do? Christ sends him to Ananias a Minister to know his Duty. Acts 9. 6. —

And therefore for a People who have bin bless'd with faithfull Ministers, and daily instructed in their Duty, and solemnly urged to it, and have thereup

on bin convinc'd of the Reasonableness and Indispensable necessity of it: And brought to some serious purposes and resolutions concerning it, for the future; yet to live in a careless and unaccountable omission of it still: (whether it be Prayer in their Families: Or Devotion in their Closets: Or Publick Worship in the Assembly: Or Catechizing their Households: Or Reading the Scriptures: Or Diligence in their Callings: Or Righteousness in their Dealings: Or Watchfulness in their Lives: Or a Serious Examining the state of their Souls:) — Is to bind upon themselves a dreadfull load of guilt, and to make their Condemnation the more intollerable: *Jan. 4. ult.* To him that knoweth to do good, saith the Apostle, and doth it not, to him 'tis Sin: not barely Sin, but a very dreadfull Sin: 'Tis Sin with a Witness: And Sin that will procure a double Vengeance.

3. To lead to Christ. We read of a Star, *Matth. 2. 9.* That went before the Wise Men, till it came and stood over the

Place where Christ the Lord was Born.
 Such Stars are the Ministers of the
 Gospell who are appointed by God
 to direct the People to Jesus Christ.
 To shew them their absolute need of
 him: Their helpless and undone condi-
 tion without him: That he is able to
 save them to the uttermost: That he
 will by no means, cast off any, that come to
 him: That upon the Terms of Faith
 and Repentance they might be saved by
 him.

There's nothing but the Gospel and
 Gospel Ministry, that can tell them this.
*1 Cor. 1. 21. After that in the Wisdom of
 God, the World by Wisdom knew not God,
 it pleased God by the Foolishness of Preaching
 to save them that Believe. Hence is it,
 that John the Baptist directed the People
 to Christ. John 1. 29. Behold the Lamb
 of God, saith he, that taketh away the sins
 of the World. And when the Taylor cries
 out, What shall I do to be saved? The
 Apostles bid him, Acts 16. 31. Believe
 in the Lord Jesus Christ. The Ministers*
 of

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of the Gospel are the *Common Hands* that direct all People to look to Christ, *Heb. 12.*

2. ---- They are the Messengers sent out by the Father to invite them to him, *Matth. 22. 4.* ----

And all those that make light of Christ as offered by them in the Gospel, shall certainly find it *more tolerable for Sodom and Gomorrah in the Day of Judgment, than for them.* They are now under the guilt and load of all their sins, *John 1. 29.* --- And the terrible scorching Flames of the Wrath of God. *John 3. ult.* --- And a Sentence of Eternall Condemnation. *John 3. 18.* ---- And must unavoidably perish if they continue to despise him still: *Heb. 2. 3.* *How shall we escape if we neglect so great Salvation?*

4. To comfort such as are in Christ. Light is for comfort, as well as for bare Necessity: *Solomon* tells us, it is a very reviving and chearing thing. *Eccl. 11. 7.* Truly says he, *Light is sweet, and it is a very pleasant thing for the Eyes to behold the Sun.*

The People of God are Ordinarily cast down and discourag'd: Either by the Power of their Sins: Or Strength of Temptations: Or Weakness of Grace: Or Divine Desertion: Or Threats of Adversaries: Or Greatness of Afflictions: Or Non-audience of Prayers: Or Barrenness under Gospel Ordinances.

Now the Ministers of the Gospel are appointed as Comforters for them under all these discouragements. *Isa. 40. 1, 2.* Comfort ye, Comfort ye, my People, saith the Lord, speak comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned. They are to lift up the hands that hang down, and the feeble knees, *Heb. 12. 12.*—To comfort the feeble minded, and support the weak. *1 Thes. 5. 14.*—

And they that refuse their Comforts, wrong their own Souls: And not onely so but Grieve, and Quench, and in some measure Despise the Holy Spirit, from whom those comforts flow. But surely those that are afraid of sinning against the

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the Father and Son, should equally fear to offend the Spirit. The Apostles Exhortation is certainly in force upon them. Eph. 4. 30. Grieve not the holy Spirit of God; whereby ye are sealed unto the day of Redemption.

Second General.

That some of the Ministers of Jesus Christ are Burning and Shining Lights.

It was Christs Testimony of John the Baptist, that he was such; and I doubt not but the same Testimony may be given of many others; tho' we do not pretend to the same Degree and Measure.

All I shall do under this Generall, shall be 1. To shew you what is imported in this Expression. And 2. The Necessity of such Lights.

First. What is imported in this Expression? Of Ministers being Burning and Shining Lights?

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Here are Two things to be handled distinctly : 1. I must shew you what it is to be a *Burning Light*. 2. What it is to be a *Shining Light*.

1. What is it to be a *Burning Light*? This Expression, as I conceive, has Two things in it. 1. That such Ministers are Men of *Fervent Love*. And 2. Of *Ardent Zeal*.

1. That such Ministers are men of *Fervent Love*. A *Burning Spiritual Light* has in it, an hot, and inflamed Love. Such Ministers have a love for *God*; and a love for the *People*: And an inflamed love for both.

They have an *Earnest Love for God*. Let it be tryed never so often: Let it be tryed never so strictly: Let *God himself*, bring it to Tryal, and it will still appear to be true and strong. *Peter* was such a *Burning Light*, and *Christ* examines him as to his Love Thrice over, *Simon Son of Jonas lovest thou me?* *John* 21. 15, 16, 17. And he replies to the last: *Thou that knowest all things knowest that I love thee*. *Paul* and the rest of the

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Apostles were such *Burning Lights*, and such was their Love to God, as it compell'd them to serve him: When others would have bin glad to be excused, they were glad to be imployed, 2 Cor. 5. 14. *The love of Christ constrains us.*

They have also a very earnest love for the People. Tis said of Moses, that rather than see his People perish, he himself chose to be ras'd out of the Book of the Living, Ex. 32. 32. --- What a grief and breaking of Heart was it to Jeremy, thro'out the whole Book of *Lamentations*, to see the Calamities that befell the Jews in the *Babylonish Captivity*? And why was this but because he loved them? The Blessed Apostles had the Affections and Bowels of Fathers, towards their People. 1 Thes. 2. 11. *We exhorted and Comforted and Charged every one of you, say they, as a Father doth his Children.* When Paul Preach'd to the *Philippians*, he preach'd Weeping, Phil. 3. 18, 19. --- And 2 Cor. 12. 15. He speaks of an abundant love he had for that People. And 2 Cor. 7. 3. tells

tells them, That it was in his heart, and in the heart of his Brethren to live and to die with them.

And if it be so, That they have such an Inflamed love to God and their People, how is it, they are so often traduced as Enemies to both? and represented as factious, and selfish, and Mercenary; and as driving on a design to corrupt the Minds of men, and destroy their Souls? 'Tis an hard censure indeed which they meet with from an Ungrateful World; but Christ has given us the Reason of it, *Joh. 3. 20. He that doth evil hateth the Light.*

2. That such Ministers are men of Ardent Zeal. The Prophets, those Burning lights of the Church, were fired with Zeal: *Isa. 58. 1. They cryed aloud and spared not, they lifted up their Voice like Trumpets.* 'Tis said of *Isaiah*, That one of the Seraphims took a live Coal from the Altar, and laid it upon his Mouth, *Isai. 6. 6, 7.* — And of the Apostles, That they had cloven tongues like as of fire, sitting up

on Each of them, Acts 2. 2, 3.— And of Paul and Barnabas, that when the Lycaonians would have offered Sacrifice unto them, they rent their Cloaths, and ran in amongst the People, and with great Zeal prevented them, Act. 14. 13, 14, 15. And of the two Witnesses in the Revelations, chap. 11. 5. That they had fire coming out of their Mouths.

Now if it be so, That they have such an Ardent Zeal for God in the Execution of their Ministerial Office: How justly does this Condemn the dullness and coldness of those that attend upon their Ministry? And yet what abundance of such Hearers, are Ordinarily to be found under such lively and Zealous Preachers?

2. What is it to be a Shining Light?

I answer. There are these two things (as I take it) contain'd in that Expression.

1. That such Ministers are plain and perspicuous in their Doctrine. And 2. That they are Eminently pious in their Lives.

1. That they are perspicuous in their Doctrine

Strine. And preach Intelligibly, clearly, and convincingly to the People. 1 Cor. 1. 17. — Not with wisdom of words, for then the Cross of Christ would be made of none Effect, but in the demonstration of the Spirit, and with power. Such a Preacher was Paul, who spake to Edification, Exhortation, and Comfort. 1 Cor. 14. 3. — And chose rather to speak five words with his Understanding, that by his voyce he might teach others, than Ten thousand Words in an Unknown Tongue. v. 19: —

” 2. That they are Eminently Pious in their Lives. Not onely good Preachers, but godly Livers. Shewing themselves, in every thing as holy Examples to their Flocks, 1 Pet. 5. 3. — As the Priests of old had their Bells and their Pomgranates upon the Fringes of their garments, so have they sounding Doctrines, and fruitful Lives.

Such shining Lights were Rogers, and Bradford, of whom it was hard to say, whether they had more force of Eloquence and Utterance in preaching, or
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Holiness in Life and Conversation. And such an One was the Great Basil, who was said to thunder in his Doctrine, and lighten in his Life, and to breathe out as much Fire as Eloquence.

Now for a People to enjoy such a Ministry as this; so plain, so piercing, and so pious: and yet after all to continue in their old Ignorance, Stupidity, and Ungodliness, is not onely absurd in it self, but also dreadfully dangerous to them. *Luk. 10. 15.* Thou Capernaum which art exalted to Heaven, shalt be thrust down to Hell.

Secondly, I am to shew you the Necessity of such Burning and Shining Lights.

You have heard that some of the Ministers of Christ are such, and it is necessary They should be so. For
1. If they had not a fervent love to God, How could they venture to run all hazards with him? as the loss of their Health, Estates, Reputations, Liberties, and Lives?

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That had need be a flaming Love indeed that is not to be quenched by many Waters, nor to be drowned with the greatest Floods: Cant. 8. 7. —

And if they had not a fervent love to Souls, How could they be willing to be offered upon the Sacrifice and Service of their Faith, and rejoyce in it? Phil. 2. 17. That love had need to be burning love which must bear a fiery Tryall.

If they had not an Ardent Zeal, How could they ever Encounter the Oppositions and surmount the difficulties they meet with in their Ministerial work?

The Devil has his Champions, the World its Temptations, and Flesh its Baits: And the design of all is either to allure or drive them from their Duties.

And had they not a Zeal for the Faith of the Gospel, could they ever contend for it, in times of a Generall defection and Heresie? Phil. 1. 27. — Jud. v. 3. —

And had they not a Zeal for God's House,

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House, could they ever plead for and maintain the Purity of his Worship, when so much Corrupted and adulterated by others? *Joh. 3. 17.* —

And had they not a Zeal for the Godly, could they ever espouse their Interest, when maligned, and Persecuted, and shut up in Caves? *1 King. 18. 4.* — and doomed to destruction? *Esther 7. 3.* —

And had they not a Zeal for Godliness it self, could they openly declame against, and with such a Resolution preach down, the Immorality, Deism, and Profaneness of the Age we live in? Especially when grown so common, and audacious, as to bid an open defiance to the Laws of God and man against it? — All these are sufficient Evidences of their Zeal, and Convictions of their Need of it.

3. If they were not conspicuous and clear in Doctrine, how were they ever likely to profit their People? For a Minister to darken Counsell by Words, *Job 38. 2.* — and to be a Barbarian to the People in his
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own Tongue, 1 Cor. 14. 11. — And to Paint the Window to shut out the Light, is the way to destroy and ruin, but not to convert and Save his Hearers.

4. If they were not Eminently Pious in their Lives, How could it be supposed they should promote Piety amongst Others? If their own Light shines not before men, how should others be brought to glorifie God? Mat. 5. 16. To Preach Holiness and practise Wickedness, would be but to ravell out good Sermons by a Bad Life. Let their Discourses be never so finely spun, they would all prove but like Penelope's thread, no sooner done but undone again. A good Preacher but a bad Liver, is relembled by some to a Physitian that has the Plague upon him: tho his Advice and Remedies are good, yet his own Plague infects and Kills his Patient.

Therefore from all this we may see a Necessity of such Burning and Shining Lights.

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Third Generall.

*That it is a Singular Honour for any
of Christs Ministers to be Burning
and Shining Lights.*

The Truth of this is sufficiently Evident from the words of my Text, which were spoken by Christ himself in Honour of John the Baptist: Therefore I shall onely shew you

Wherein the Honourableness of this consists.

And that but in these two Particulars.

1. *The more Burning and Shining Lights they are, the more like they are to their Lord and Master.* Our blessed Saviour in Scripture is sometimes called *The true Light*, Joh. 1. 9. — Sometimes, *The great Light*, Mai. 3. 1. — Sometimes, *The Day-spring from on High*, Luk. 1. 78. — And sometimes the *Sun of Righteousness*, Mal. 4. 2. — And therefore his Ministers, the Hotter they Burn, and the Brighter they shine, the liker they are to their great Master.

And what can give so great a Lustre to a Gospel Minister, as a *likeness* to Christ? To be a *Servant* of Christ is Honourable: Phil. 1. 1. Paul and Timotheus the *Servants* of Jesus Christ: But to be like to him is much more so. Yea the Happiness and Honour of Heaven it self, is call'd our *Awaking* with his *Likeness*, Psal. 17. ult. —

2. The more burning and shining Lights they are, the more Successfull they are in their *Lords Work*. God ordinarily, I do not say always, proportions the Success of Ministers to their Labours, 1 Tim. 4. 15. 16. Meditate upon these things, give thy self wholly to them, That thy profiting might appear to all: Take heed to thy self and to thy Doctrine, continue in them, for in doing this, thou shalt both save thy self and them that hear thee.

And what an Honour is it for Ministers to succeed in their Work. How earnestly did Paul court it as such? Phil. 1. 20. According to my Earnest Expectation and my hope, That in nothing I shall be ashamed

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med, but that with all boldness, as always, so now also, Christ shall be magnified in my Body, whether it be by Life, or by Death. And chap. 2. 16, 17. Holding forth the Word of Life, That I may rejoyce in the day of Christ, that I have not run in vain, nor laboured in vain: Yea, and if I be offered upon the service and Sacrifice of your Faith, I joy and rejoyce with you all.

The very Names of Successfull Ministers, have bin carefully Preserv'd and Imbalm'd throughout all Ages; and transmitted to Posterity with Marks of the greatest Honour.

APPLICATION.

From what has bin said under this Doctrine, we Inferr,

1. That the loss of faithful Ministers must needs be a very great loss. The World indeed for the most part has but a slender Esteem and value for them; and is willing Enough to be rid of them, and that their Memory should perish:

but what a place of meer confusion and darkness would that be, if all these Lights were once removed?

'Tis one of the greatest Judgments of God upon any People, to call home his Ministers from them. A Famine of the Word is much worse than a Famine of Bread: and Spiritual Darkness than that of *Egypt. Am. 8. 9. ad 13.*—The light of the Sun is not so necessary for the Body, as these Spiritual Lights are for the Soul. The Body can live and move without that, but the Soul perishes in the want of these. *Prov. 29. 18. Where there is no Vision, the People perish.*

2, That the Enjoyment of such Ministers as are Burning and Shining Lights, is a singular Mercy. 'Tis better than Corn, or Wine, or Oyl: Than Silver or Gold; yea than the greatest Possessions the World can give, and to be valued accordingly. For,

They are Eyes to the Blind: Feet to the Lame, and Guides to Heaven. They

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turn a *Wildernefs* into a *Paradise*: And a *Land of Darkness* into a *Goshen*.

Happy then must that People be, whom God has priviledg'd with such lights. They are sure of his *Gracious Presence*, for *Rev. 2. 1.* *He walks in the midst of his Golden Candlesticks, and holds his Stars in his right Hand*: And they may humbly expect his *Temporal Blessings* too: For the *Ark of the Lord* seldom goes without them. *2 Sam. 6. 11, 12.* 'Tis said, *God blessed the House of Obed-Edom, and all that pertained to him, because of the Ark of God.*

3. That it is utterly inexcusable for any People to enjoy such lights and yet walk in *Darkness*. Oh! what account will they be able to give to God of themselves, another day!

As to the poor *Heathens* that sit in *Darkness* and see no light, we call them miserable; and so they are: But let me tell you, *It shall be much more tolerable for them in day of Judgment, than for such a People as this*: Read else and be convinc-

ed. *Matth.* 11. 20, ad 25. — Read again, *Luke* 10. 15, 16. And you will be more convinced.

And for such poor unhappy Christians, who live under *Blind*, and *Sapless*, and *Sottish* guides, they are greatly to be pitied tho' not wholly to be excused.

But as for those, who have all their life time, sate under the light of a Learned, Faithfull, Painfull, and Zealous Ministry, and yet after all, continue in Works and Walks of Darknes: They are utterly inexcusable before God, and Man, and their own Consciences: And it is to be fear'd, they are hastening apace into Eternal Darknes.

4. That their Sin must needs be great who either ecclypse or extinguish such Burning and Shining lights.

Some are for Ecclypsing them. And that either by withdrawing the Oyl of Maintenance: Or else by Reproaching, Defaming, and Slandering them to others: *Jer.* 20. 10. Report say they, and we will report it; *Chap.* 18. 18. Come and let us devise devices against

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against him; let us smite him with the Tongue. Their business is, with a Malicious Noise and Gall, to represent them to the Seat of the Scornfull, and to make them the Drunkards Song, that they may thereby blast their Ministry. But see what the end of all such Despisers will be, in the miserable Instance of the Jews. 2 Chron. 36. 16. They mocked the Messengers of God, and despised his Words, and misused his Prophets, untill the wrath of the Lord arose against his People, and there was no Remedy.

There are others that are for Extinguishing these lights. Not for hiding them under a Bushel only, but for blowing them out, with a Wind of Persecution. That cry out of Ministers as the High-Priests and Pharisees did of Christ; Away with them, away with them: Crucify them, Crucify them: 'Tis not fit that such Fellows should live upon the Earth; They are Factionous, they are Seditious, they are Ring-leaders of Heresy, Trumpeters of Rebellion, out with them, and let their Names rott! I shall say nothing of these Men; only shew you what the

Scrip:

Scripture says of them (if peradventure their own Consciences may talk with them from the Scripture) and I shall give them the trouble but of that one Text neither: *1 Thes. 2. 14, 15, 16.* For ye also have suffered like things of your Countrymen, even as they have of the Jews; who both killed the Lord Jesus and their own Prophets, and have Persecuted us, and they please not God, and are contrary to all Men; forbidding us to speak to the Gentiles that they might be saved, to fill up their sins allways, till Wrath is come upon them to the uttermost.

Many other Uses might have bin made of this Doctrine, but my time is done. However if I may borrow a little of yours I would speak somewhat as to the Melancholly occasion of our meeting here.

You cannot but be all sensible, that a Burning and Shining Light has bin amongst you in this place, so long as the Reverend Mr. John Fairfax was continued here: A man of that Eminent Reason, Piety, Prudence, Elocution, and Universal

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Accomplishment, as is rather to be Envied than Equall'd by many of his Survivours.

If the Importunate Prayers, or Floods of Tears, or utmost endeavours, of his Friends, (nay I had almost said, of all that knew him) could have prevented it, we had not bin here upon such a mournfull occasion now. But alas! The desire of our Eyes, and Ears, and Hearts is gone! Our Light is set, or rather removed to an higher Orb. He has run his course, and fullfill'd his day, and we must now *see his Face no more.*

I will not pretend to say, what the Memory of this Ancient Servant of Chirst deserves: If that had bin expected it must have bin ask'd at other hands. The Apostle I think has given you his Character, in that of a Gospell Bishop.

1 Tim. 3. 2, 3, 4, 7. and Tit. 1. 8, 9. compar'd. That he was *Blameless, Vigilant, Sober, of good Behaviour, given to Hospitality, apt to teach, not given to Wine, no Striker, not greedy of filthy Lucre, but Patient, not a Brawler, not Covetous; one*
that

that ruled well his own House, having his Children in Subjection with all gravity : One that had a good report also of them which were without. *A Lover of good Men. Just, Holy, Temperate, holding fast the Faithfull Word, as he had bin Taught, and able by sound Doctrine to Exhort and Convince Gainsayers.*

It was his great Happiness to have the Grace of God planted in his Heart in the Eleventh Year of his Age : And his great Honour to have it abounding there to his Seventy Seventh.

He had various Exercises in so long a Life. But the most Tragickall Scene of all was on that fatall Bartholemew, in 1662. Which on to Morrow will be Eight and Thirty Years agoe ; whereon he was removed, not only from his maintenance, but also from his Publick Service (much more desireable to him than that) together with many Hundreds, I had almost said some Thousands more, as Learned, and Orthodox, and Pious, and Peaceable Divines, as Eng-
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land has Ordinarily Bred: And this only for the Honour they had to the Kingly Power of Christ in his Church, and the Preservation of their own Consciences inviolate.

After that fatall blow (so pleasing to our Adversaries, and hurtfull to us) his Life has bin still Eminently usefull. He Remembred that ~~woe~~ against him if he Preach'd not the Gospel: And therefore tho' Bonds and Afflictions did every where abide him, and Persecutions and Imprisonments were heavy upon him, yet he always resolv'd, that Christ should be magnified in his Body, whether by doing or by suffering; and therefore never forsook his Work for fear of Man.

To speak of his Ministerial Abilities to you, who were so long blest with his Labours, would seem Impertinent.

You well Remember what a Variety, Pertinency, and Fluency of words, he always had in Prayer, (but more especially upon the most Peculiar, and Extraordinary occasions) and with what a Pi-

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ous fervency, and solemn devotion of Spirit, he would pour them out, to the warming, and humbling, and melting of all his Hearers.

You will never forget his *Preaching*, how *Solid*, and *Spiritual*, and *Close*, and *Pungent*, and *Evangellicall*. And I have no reason to doubt, but many of you have felt the *Success*, and *Power*, and *Efficacy* of it upon your own Souls: And are to be his *Glory*, his *Joy*, and *Crown* of rejoycing at the Lords coming. *1 Thes. 2. 19, 20.* —

Whilst he was here, he lov'd you, and serv'd you, and was willing to spend and be spent amongst you: And was Honour'd by God as a great Instrument of turning many to *Righteousness*: But having serv'd his Generation according to the Will of God, he is now *fallen asleep in Jesus*. His *Work* is done, and he is entred into his *Masters Rest*. His *Trials* are over, and he is now advanced to the upper Regions above all storms. He is *Voti compos*, and has got the *Beatifick Vision*, which

which for so many Years he was Praying for, and longing for. He was faithful to the Death; and God has now given him a Crown of Life. He did the Work of a Prophet whilst here, and is now receiving a Prophet's Reward; and shining as the Starrs in the Firmament of Glory.

If that saying of Austin be true; That so many as a man shall Edifie by a Good Example upon Earth; for so many he shall receive a reward of Glory in Heaven: how glorious must the Reward of this our Deceased Brother now be, whose Life was so Exemplary and Teaching to all that knew him? He was none of those *Statue Mercuriales*, that serve onely to point out the Way to others, but move not at all in it themselves: But as he Preach'd, so he Liv'd: The Scripture was the Rule of his Doctrine, his Doctrine was the Rule of his Life, and his Life was the Example of that Doctrine.

I cannot but make mention of One thing more; and to his Immortal Praise be

be it spoken: And that is, What a constant Delight and Pleasure he took in his Lord's Work. He fed the flock of God, and took the Over-sight thereof, not by Constraint but willingly, not for filthy Lucre, but of a ready mind, 1 Pet. 5. 2. — He never thought himself so well, as when in his Master's Service. And how many, and (almost) insuperable difficulties, did he Ordinarily encounter to Engage in it? Had he desir'd, or would he have accepted of a Dispensation from such Service, how loudly did his Bodily weakness, and more Especially that most oppressing *Astma* (which so frequently threatned him, but just before some Publick Engagements with Imminent death) plead for it?

It might truly be said of him, he was in Deaths often; and that at last he died in his Work: for he was Actually preaching to his Family and Friends, till his Speech began to faulter: And soon after, he resign'd up his Soul to God.

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I remember, It was Bishop Jewel's Expression, *Oportet Episcopum Concionantem mori: i. e. a Bishop must die Preaching.* And it was Austin's wish, That Christ at his coming may find him, *aut præcantem aut prædicantem*, either Praying or Preaching: And this I have been told was the common wish of our deceased Brother; and how kindly did God grant him this his Desire?

It was not a little Mercy, either to himself, or those about him, That he had Peace in his Death. And that with a Well-grounded Assurance he could repeat the Apostle's words (as I hear he did) *2 Tim. 4. 7, 8. I have fought a good fight, I have finished my Course, I have kept the Faith: Henceforth there is laid up for me a Crown of Righteousness, which the Lord the Righteous Judge shall give me at that day.*

And now what remains, but that I add a Word to you, My Brethren in the Ministry: and another to you the People of our lately deceased Brother?

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To

To you my Brethren in the Ministry.

Let us lay it to Heart, that God has lessened our little Number. If the angry World would but have Patience, it will quickly be yet less. However, Tho' the Work is now lying on fewer hands, and the Burden on weaker Shoulders, let none be daunted at this, but onely excited to a greater Diligence, and to implore a greater Strength: It is as easie with God to save by few, as it is by many: and by the Minor as it is by the Major Prophets, and let this Encourage us.

Onely, my Brethren, let us be faithfull in our Work: We are intrusted with the Truths and Oracles of God: He has lodg'd his Honour in our hands: He has made us Executors of his last Will and Testament: He has given us the Charge of many Souls: and with what an Exact and inviolable fidelity should we take care to manage so great a Trust?

It was a dreadful Salutation, which an Idle Minister once had from an Apparition, *The Princes of Hell*, saith he, *Salute you, O ye Princes of the Church, and gladly give you thanks, because through your Negligence, so many Souls go down to Hell.* The good Lord deliver us from the Blood of Souls!

The Onely Exhortation, I would yet humbly offer upon this Occasion, is this: That since other *Burning and Shining Lights* are removed, let us endeavour to be such our selves for the future, that the Interest of *Christ* may suffer the less by the death of others. And that this may come yet Nearer, I hope it will be no offence to desire, that we may shine forth more especially these four ways.

1. *In the Plainness of our Ministry.* Let's remember, we are to be *Lights* to others, and not *Clouds* to darken the Light from them. 'Tis the Foolishness of Preaching that saves Souls. We are to Preach to Edification, and not to be ambitious of Admiration. 'Tis better be despis'd by some

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for our plainness, than to be Unprofitable to any by our quaintness.

Holy Mr. Dod would often say, he must feed the Lambs, and stoop to the lowest Capacity, and if he could reach them, others might help themselves: And it was Obsery'd his Ministry was so plain, that poor silly People that never knew what Religion meant, when they had gone to hear him, could not choose but talk of his Sermons: it mightily affected them to hear the Mysteries of God brought down to their own common Dialect: And for this Mr. Cartwright says of him, he was the fittest man in England for a Pastorall Office, because he was able to speak to any man's Capacity.

It was an Excellent Character of Mr. Crook, That he knew how to set forth *καὶὰ κοινῶς*, abstruse points plainly, and how to manage *καὶὰ χαρῶς*, plain Truths Elegantly.

2. In the Heavenliness of our Lives. We have receiv'd our Commission from Hea

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ven: Our great Lord and Master is in Heaven: our work is Heavenly: Our reward is in Heaven: Our Sufficiency is from Heaven: we have almost done with Earth: and why then should we not be Heavenly?

3. In the Catholickness of our Tempers. Let us never impale Religion within partyes, or believe that none can be saved besides our selves, or presently call for fire from Heaven on those that will not receive us. Let Religion it self, in its own Latitude be the Common Bond of all Union: And whatever differences may be amongst us in Smaller Matters, yet let us be lovers of all good men: It was Mr. Jeremy Burroughs's Motto upon his Study door: That *Opinionum Varietas, & Opinantium Unitas, non sunt* ^{Arsula.} i. e. An Union of Affections is very consistent with a variety of Opinions.

4. In our Devotedness to all Good. St. Paul tells us, Tit. 2. 7. That Bishops should be Patterns of good Works. Not onely men

of *Healing Principles*, but also of *Generous Practices*: Such an One was our *Reverend deceased Brother*, and why should not we be such, that yet survive him?

I add but one word more, and *That is to the People*, who are this day *Lamenting the loss of their Dead Pastour*. The Lord sanctifie this heavy stroke, and your Sorrow for it, and shew you wherefore he thus contendeth. I shall but briefly suggest a two-fold Duty, as Incumbent upon you, under this sore Rebuke of God.

1. *You must now Examine what Improvement you have made of the Burning and Shining light that has bin amongst you.* God did not set up such a light for nothing: he remembers how many Years it has shone, and will certainly cause you to remember it: and wo be to all those that have walk'd in darkness whilst they had this Light; and refused to be reclaim'd by his Instructions!

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You may each of you assure your selves a very solemn account must soon be given of what Spiritual Improvement you have made of so great a Mercy: Yea of every Prayer he has offered to God amongst you: Of every Sermon he ever Preached with you: Of every Tear he ever shed for you: of every secret Reproof and Caution he ever gave you: And of every tire/som Journey he ever made to serve you. And would to God it may be found in the Great Day, that neither the Doctrines you have heard from him, nor the Piety, Integrity, and Good Example you have seen in him, may rise up in Judgment against any of your Souls, to aggravate their condemnation!

2. You must now see to it, That a careful Improvement be made of that Light that yet Remains. Tho Moses the Servant of the Lord be dead, yet (such is the Kindness of Heaven to you)

there is a surviving *Joshuah* : Tho' *Elijah* the Old Prophet is now translated, yet (blessed be God) there is a Young *Elisha* with you to succeed him : So that your Sorrow is but a *θέννο-θελιαύρος*, it has a mixture of Comfort and Joy in it : But see that you walk by this Light whilst you have it : The Prophets are all mortall, and who knows but your Sun might set at Noon? and therefore you can never make too Early an Improvement of his Pains and Message.

I doubt not but it will be the Happiness of this Congregation above others, to be very Unanimous in their next Choice : Could I but suspect the Contrary, I would Earnestly entreat and beseech you all, as in the Bowels of Christ : and by all the regard you have to the Honour of God, to the Interest of Religion, and Wellfare of Souls ; to adjust such Methods as may timely prevent the same : But I would

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be Confident of you in this matter, and therefore my Onely desire is, That your Lives may be answerable to your future Enjoyments. And that the Spirit of your Minister may Propagate it self amongst his People: and that you may be found his Joy, and Crown of Rejoycing, in the presence of our Lord Jesus Christ at his coming. *1 Thes. 2. 19. —*

I conclude all with the Apostle's Advice to his Beloved Friends before he left them, *Phil. 1. 27. Onely let your Conversation be as becometh the Gospel of Christ. That whether I come and see you, or else be absent, I may hear of your Affairs, That you stand fast in One Spirit, with One Mind, Striving together for the Faith of the Gospel.*

F I N I S.

there is a surviving *Joshuah*: Tho' *Elijah* the Old Prophet is now translated, yet (blessed be God) there is a Young *Elisha* with you to succeed him: So that your Sorrow is but a *γεννο-θελαιμωσ*, it has a mixture of Comfort and Joy in it: But see that you walk by this Light whilst you have it: The Prophets are all mortall, and who knows but your Sun might set at Noon? and therefore you can never make too Early an Improvement of his Pains and Message.

I doubt not but it will be the Happiness of this Congregation above others, to be very Unanimous in their next Choice: Could I but suspect the Contrary, I would Earnestly entreat and beseech you all, as in the Bowels of Christ: and by all the regard you have to the Honour of God, to the Interest of Religion, and Wellfare of Souls; to adjust such Methods as may timely prevent the same: But I would

be

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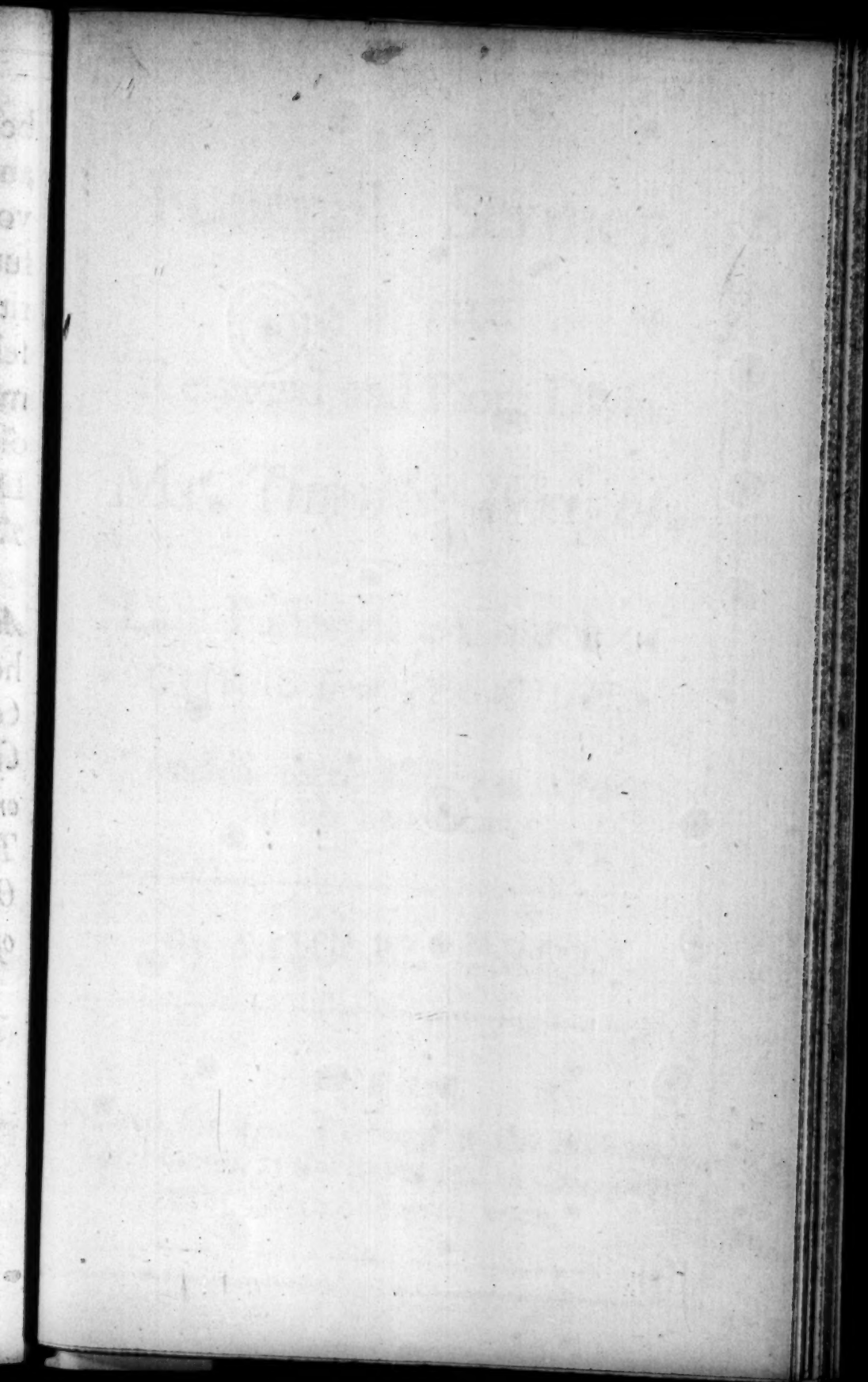
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1417. b. 45

~~1419. c. 45.~~

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A

Funerall Sermon

FOR THE

Reverend and Pious Divine

Mr. Timothy Wright,

Late Pastor of a Church of
CHRIST at IPSWICH.

Preach'd there Nov. 25. 1701.
At his Interrment.

By SAMUEL BURY.

LONDON,

Printed for *Tho. Parkhurst* at the *Bible and
Three Crowns* at the lower end of *Cheapside*,
near *Mercers-Chappel*, 1702.

Funeral Sermon

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A Funerall Sermon.

SERMON

On the DEATH of

Mr. Timothy Wright:

PHIL. II. 20.

*For I have no Man Like-minded
who will Naturally care for your
State.*

That Sovereign Providence which
cannot err, and therefore must
not be disputed, has brought us a-
gain

gain to another *Condoleance* of our Publick Losses.

It is with a very aking Heart (God knows) that I see this mournfull and solemn Assembly on this occasion.

This *Pulpit* has bin but a Melancholly Place to me, because such very Melancholly Providences have brought me to it, and given it such Sable Covers.

I thought I had acted my Tragicall Scene amongst you before : And little expected I should have Preach'd any Funerall Sermon to this People again : Much less for another of their *Ministers* : And I believe it was as little expected by your selves as me : But such are the hidden and concealed methods of the Divine Will, that both Ministers and People are sometimes call'd to such Exercises as they thought not of.

Our Eyes (as you know) have scarce bin dry, since we were weeping over the *Hearse* of a Father in Israel : And what must we begin so soon again ? And must the Death of a Prophet be
still

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still the Burden of our Sorrow?

If the only entertainment I was to give you, were but the Watry Language of my Eyes, I think I could easily answer the modest Expectations of any; for I am better prepar'd to Weep than I am to Preach: But I cannot suppose you came hither to see, but to hear a Sermon: Tho' a Tear at the Funerall of so great a Man as the Reverend Mr. Timothy Wright, is but a poor expence of Nature, and as small a demand of Grace.

But the properest Work Incumbent upon me, is a due Explication and Improvement of the Words Read, which I take to be very Apposite to this solemn occasion, and in short are,

The Apostles Character of a Famous Gospel Minister.

The Person he described was Timothy. The Etimoligy of which Name, is *Timon* and *Deos*, and signifies an *Honourer* of God, or one *pretious* and *Honourable* in the sight of God. The Apostle sometimes calls him his Companion, sometimes his Brother
and

and Fellow-helper, sometimes his beloved Son, and sometimes his naturall Son in the Faith.

The Description here given of him in the Text is both *Positive* and *Comparative*.

1. *Positive*. And so he is said to be, a Person that *had* a Care of his Peoples State: And a Person that had a *Naturall* Care of it.

2. *Comparative*. And so he is said to be a Person that exceeded others, both in the greatness of his Care, and in the *Naturallness* of it — *I have no Man Like-minded, who will Naturally care for your state.*

I have no Man — i. e. *Ad manum*, saith *Tirinus*: No Man at Hand: If any such is to be found in other places, he is not here.

Like-minded — *100-1000*, the Margin Reads it, *so dear to me*. Such was the Inviolable Friendship, and Intimacy of Affection betwixt them, that of all other Ministers, *Timothy* was the Person most dearly beloved by the Apostle. *Gracious* Reads it, I have no Man besides.

sides *Timothy*, who is, *sicut anima mea*, as my own Soul: And *Menochius*, I have no Man, *Pari animo præditum*, that has a mind so like to mine. But *Beza* rejects this Interpretation, and says it agrees not to the Scope of the Context: And that the Apostle is not comparing *Timothy* to himself, but to other Ministers: And therefore gives this as the proper and genuine sence of the Words: That this like-mindedness did not relate to *Timothy* and *Paul*, but to *Timothy* and other Ministers; and the Apostles meaning he takes to be this, I know no Man Like-minded with *Timothy*, for his Zeal and Affection to the Duty of the Ministry in General: Or for his Naturall care of the state of the *Philippians* in Particular.

Who will care for your state — *μεριμνησας*
the word properly signifies to be solicitous and anxious about it: It is such a Care, as if upon secular and Worldly Objects, would be sinfull and excessive: and properly contains in it, a dividing the mind into diverse thoughts, and
H cast-

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casting about every way how to be Serviceable to it.

Who will *Naturally Care* — *γυναιως* *germanè*, quasi *γυναιως* *genuinè*. None says *Erasmus*, who will have such a *genuine Care*: None says *Tremellius*, who will have such a *Diligent Care*: None says *Grotius*, who will have such a *Faithfull and Hearty Care*.

For your State — *ἡ μετ' ὑμῶν*. For your *Affairs*, that is your *Spiritual affairs*: There is no Man so ready to Propagate the Interest of Christ, and help forward the Salvation of Souls amongst you, as *Timothy* will be.

Having thus given you the Sence of the Words (so near as I understand them) the latter clause of the Verse will necessarily fall into this Proposition, *viz.*

Doctr. That it is an Excellent Character of a Gospell Minister, to be *Naturally Carefull* for his *Peoples state*.

This

This Character was given by the Apostle to *Timothy*, and to him by way of Eminency, as Exceeding others, both in his Affection to, and in his Care for the People.

In Prosecution of this Doctrine, I shall,

1. Shew you what is meant by a *Peoples state*.

2. What is meant by a *Ministers Naturall Care for his Peoples state*.

3. How it appears to be the *Glory of a Minister, to have such a Care of the state of his People*.

First Generall.

What is meant by a People's State.

To this I shall answer in these Three Particulars.

1. It cannot be meant of their *Secular state*. The Apostle never commended *Timothy* to the *Philippians*, as one

that would take care of their State; in this Sense, nor was it ever committed to him. It is the business of *secular Persons* to take care of *secular Affairs*: As for *Ecclesiasticks* they are listed under Christ as *Spiritual Soldiers*, and as they would please their Lord and Captain, they must not (ordinarily) engage in other matters, but mind their Warfare. 2 Tim. 2. 4. *No Man that Warreth, Entangleth himself with the Affairs of this Life, that he may please him who hath chosen him to be a Soldier.*

2. *Nor can it be meant of their Bodily state.* There are others whose proper business it is to take care of the Health of Mens Bodies: And therefore wholly seperate themselves to such Studies, that they may be capable of it.

And yet I cannot deny, but in a case of Necessity, or for the Benefit of the Poor, a Minister (if he understand it) may advise as a Physiti-
an.

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an. We find the Apostle making mention of *Luke* as the Beloved *Physitian*, long after he had bin an *Evangelist*. *Col. 4. 14.* — But this is not his proper business: Nor is this the *state* of his People which is his *Care*. But,

3. *It is meant of their Spirituall state*, or the state of their Souls, and wellfare and felicity of their Inward Man: This is that which is the peculiar Object of a Ministers Care.

Now the Spirituall State of a People is either *Generall*, or *Particular*.

First, Generall. And that is, the Common Interest of Religion: Success of the Gospel, and Propagation of Christs Kingdom amongst them: And this ought to be sincerely minded, and carefully endeavoured by every Minister.

Secondly, Particular. And that is the interest of every Individuall Soul amongst a People: Of one and another

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without Exception : Not of Great ones only, or Relatives, or Benefactors, or Peculiar Friends, but of all.

Now a Ministers Care of this Spirituall state of his People, refers either to the *Safety* of it, or to the *Comfort* of it.

” 1. *To the Safety of it.* He is to take care that their state is safe ; and in order to that he must diligently Endeavour,

To tell them of, and Alarum them out of their Sins. *Isa. 58. 1.* Cry aloud, spare not, lift up thy Voice like a Trumpet, and shew my People their Transgression, and the House of Jacob their Sins.

And to terrifie them with God's Wrath and Judgments, whilst they continue Impenitent. *Jude. v. 23.* Saving them with fear, pulling them out of the Fire.

And to Reprove, Advise and admonish them, with all Importunity and Affection. *2 Tim. 4. 2.* Preach the Word,

Word, be instant in Season and out of Season, Reprove, Rebuke, Exhort, with all long Suffering and Doctrine.

And to Enlighten them to see, the intrinsic Evil, and outward danger of their sins, and perswade them to turn from them. *Act. 26. 17, 18. I send thee to open their Eyes, and to turn them from Darkness to light, and from the power of Satan unto God.*

And to urge them with all possible Earnestness and Zeal, to be at Peace with God, and submit to his Terms of Peace. *2 Cor. 5. 19, 20. Unto us is Committed the Word of Reconciliation: Now then, we are Ambassadors for Christ, as tho' God did beseech you by us, we pray you in Christs stead be ye Reconciled to God.*

And to perswade them of God's Inclination to shew them Mercy, and his unwillingness of their Perdition. *Ezek. 33. 11. Say unto them, As I live, saith the Lord God, I have no pleasure in the Death of the Wicked, but that the Wicked turn from his way and Live, turn ye, turn ye from*

Your evill ways, for why will ye dye, O House of Israel?

And to bring them over to Jesus Christ, to be saved from Sin, and Wrath, and Hell. *Mark 16. 15, 16. He said unto them, Go into all the World, and Preach the Gospell to every Creature, and say, he that Believeth shall be saved.*

All this is necessary to be done by a Minister, in order to the Safety of his Peoples state.

2. *To the Comfort of it.* He is to take care not only of the Safety, but also of the Comfort of their state. *Isa. 40. 1, 2. Comfort ye, comyort ye my People, saith the Lord, speak ye Comfortably to Jerusalem, and cry unto her, that her warfare is Accomplished, and her Iniquity is Pardon- ed.*

He is an Interpreter, One among a Thousand, to shew unto Man his Uprightness. *Job 33. 23. —*

He is to lift up the Hands that hang down, and to strengthen the Feeble Knees, *Heb. 12. 12. — To Comfort the Faint-Hearted and to support*

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support the Weak, 1 Thess. 5. 14. — That is, he must faithfully Endeavour it, and earnestly implore divine Success, without which his greatest Diligence and utmost Care will be vain and fruitless.

1 Cor. 3. 5, 6, 7. Who is Paul, and who is Apollos, but Ministers by whom ye believed, even as the Lord gave to every man? I have planted, and Apollos watered, but God gave the Encrease. So then, neither is he that planteth any thing, neither he that watereth, but God that giveth the Encrease.

Second Generall.

What is meant by a Ministers Natural Care of his Peoples State?

I have no man like-minded, who will Naturally care for your state.

The words are a Metaphor taken from the care of an Indulgent Father, or solicitous and tender-hearted Mother, for their Children. A Minister is not onely a spiritual Nurse, but a spiritual Father: And therefore his care of his People is called

ed a *Naturall* Care; not as *Naturall* is *Opposed* to *Spiritual*, but onely to what's *forced*, or *feign'd*, or *Artificiall*.

Now as to this *Naturall* Care, That I may Introduce you the better to a right understanding of it, I shall, 1. *Shew you what is Supposed to it.* And then 2. *What are the Genuine Properties of it.*

1. There are several things supposed to to this *Naturall* Care. And I shall but barely name them. As

" 1. It supposes a Knowledge of their State. A Minister who knows not the State of his Flock, cannot be thought to take care of their State. How can any man take care of he knows not what? :

" 2. It supposes a Capacity and Power to take care of it. That he is an *Able Minister*, and furnish'd with such *Mentall Gifts*, and *gospel Endowments* as may Impower him to it, *pro Mensurâ Servi.*

" 3. It supposes a Concern for their *Spiritual State*. That he really wishes well to it, and bears it upon his Heart: For, who

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who can have a Natural care of what he is not concern'd for?

"4. It supposes also a constant Espousing the Interest of their State. For, none can be naturally Carefull of what he has not heartily Espoused. But

2. There are many Genuine Properties of this Care, which will in a more Especiall manner discover to us the formal Notion, and meaning of it. In short,

A Natural Care may be known thus.

"1. It is an Undissembled Care. A Parent cannot barely pretend a love to his Child, and a Care of him, but his Love and his Care are real and Unfeigned.

And such is a Ministers Care of the state of his People; he does not dissemble it before God, or Man, but is real in it. 2 Cor. 7. 12. That our Care for you in the sight of God, may appear unto you.

"2. It is a Voluntary Care. A Parent needs not to be forced to take Care of his Child: (I mean while the Natural Bowels of a Father are in him) but he finds an Inclination, and a constant

stant Disposition in himself to it.

And such is a Ministers Care for the state of his People. 1 Pet. 5. 2. *He feeds the Flock of Christ, and takes the Over-sight thereof, not by constraint but Willingly—and of a Ready mind.*

” 3. *It is an Unwearied Care.* A Parent is not easily tired with his Child, no, not thô he be froward and peevish, and under great pains, and Sickness, and takes little or no notice of his fatherly Kindness to him.

And such is a Ministers Care of the state of his People. Acts 20. 31. *It ceases not neither night nor day.* But he has them on his Heart at all times, as Aaron had the names of the Twelve Tribes upon his Breast-plate: And whatever unkindnesses they offer to him, he can never leave off his caring for them.

” 4. *It is an Affectionate Care.* A Parent takes care of his Child, out of Love to his Child: his very Affection to him, will make him Express his Care of him.

And

And such is a Ministers Care for the state of his People. 1 *Thess.* 2. 8. Being Affectionately desirous of you, we were willing to have imparted to you, not the Gospel of God onely, but also our own Souls, because you were dear unto us.— *Acts* 20. 24. Neither count I my life dear unto my self, so that I might finish my course with joy, and the Ministry which I have received of the Lord Jesus.— *Phil.* 2. 17. Yea and if I be offered upon the Sacrifice and Service of your Faith, I joy and rejoyce with you all.— *Act.* 20. 31. By the space of Three Years, I ceased not to warn every one of you, Night and Day with tears.

5. It is an Industrious Care. A Parent is very diligent, and at great pains to provide, and lay up, and take care for his Child.

And such is a Minister's Care for the state of his People: He thinks no pains too much, neither in Studying, nor Preaching, nor Praying, nor Travelling, if he may but by any means be profitable to his People. His Motto is, *Impend*

dam & expendar: 2 Cor. 12. 15. I will very gladly spend and be spent for you. And therefore no difficulties fright him from his Work. 2 Cor. 11. 27. In weariness and painfulness, in Watchings, and Fastings, &c.

” 6. *It is an Adventurous Care.* A Parent will run all Hazards, whether of Health, or Estate, or Life it self, to take Care of his Child.

And such is a Ministers Care for the State of his People. He will venture upon the hottest Trialls, and be bold in the Lord, *Acts 14. 3.* — He will run upon the greatest dangers, and preach to the very face of his Adversaries. *Acts 9. 29.* — He will rejoyce to be serviceable to his People, tho to the loss of his own Life: If they may be benefited, and Christ may be magnified, let it be by his Life or his Death, he is satisfied and glories in it. *Phil. 1. 20.* —

” 7. *It is a Solicitous Care.* A Parent is not barely carefull, but he is very thoughtfull for his Child, Especially when he Apprehends or suspects him to be in danger. And

And such is a Ministers Care for the state of his People. The very word in my Text (as I hinted before) signifies a solicitous and anxious Care, and his Casting about in his thoughts, and restless Endeavours, how to promote their Spiritual Good. 1 Cor. 9. 19. *Thô I be free from all men, yet I have made my self Servant to all, that I might gain the more.* V. 22. *To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some.*

” 8. *It is an Unmercenary Care.* A Parent is not hired as a Nurse to take care of his Child, or tempted to it by any Secular advantage, but desires it of himself (thô such may be the Circumstances of his case, that he may not of himself be able to do it, without some Allowances or Pensions from others.)

And such is a Ministers care for the state of his People. He may be rewarded for it; but it is not the reward only, nor the reward chiefly, that puts him

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him upon all this Care, but a Conscience of duty to God his Master, and to the Souls of his People. And were they incapable of rewarding, and he able to subsist without it, he would not let go his Care of them, for want of a reward.

If it be found otherwise in the world, and any Minister *seeks his own things rather than the things of Christ*, it is a Reproach upon him, and he acts Unworthy of his Ministry. The Rule is 1 Tim. 3. 3. *not greedy of filthy lucre*: and 1 Pet. 5. 2. *not for filthy lucre, but of a Ready Mind*. And the Practice of the best and greatest Ministers has bin answerable to that rule. Acts 16. 33. *I coveted no mans Silver, nor Gold, nor Apparell*. — 2 Cor. 12. 14. *I will not be burdensom to you, for I seek not yours but you*.

By all this, you may gather somewhat of the meaning of this Expression in the Text, viz. *A Ministers Natural Care of his People's State*.

Third

Third Generall.

How does it appear to be the Glory of a Minister, to have such a Care of his People's State?

The Apostle describes Timothy in the Text, by this as a very *Honourable Character*. He speaks it much to his praise, and boasts of him for it, That he had such a *Natural care of the State of his People, as none like him*. But how does it appear that this is a Ministers Glory?

I answer these four or five ways.

1. *Hereby the Ministerial Rule is Observ'd*. The Apostle tells us in his Sacred Directory to Ministers, That the Gospel is onely to be committed to faithfull men. 2 Tim. 2. 2. — That is, To such as will be faithfull to God, and faithfull to their People. — And the Charge given is, Acts 20. 28. Take heed to yourselves, and to all the Flock, over which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own Blood. And also Col.

4. 17. Say to Archippus, Take heed to the Ministry which thou hast received in the Lord, that thou fulfill it.

Now it is the Glory of a Minister to observe the Gospel Rule, and act in Conformity to the divine Direction given him, in the Exercise of his Ministry. Such an One is to be had in Reputation, Phil. 2. 29. — He is worthy of double Honour, 1 Tim. 5. 17. — Yea, he will be honoured with many Honours, Act. 28. 10. —

2. Hereby the Ministerial Function is honoured. The world is too ready to reproach and bespatter this; and to look upon Ministers as the refuse and Off-scouring of all things: But if it be seen, that the very business and design of their Lives, is to take care of the Souls of their People, and that Natural Inclination, and not outward Emolument, puts them upon such a Care: They will soon entertain more honourable thoughts both of their Persons, and also of their Office.

Now it is the Glory of a Minister to bring a Reputation upon the Gospel

Ministry: To maintain and promote the Honour of it: And to magnify his Office. 2 Cor. 6. 3. —

3. Hereby the Ministeriall Work is succeeded. The greater Care is taken of a People, the greater success of Gospel Ministrations, is Ordinarily to be found amongst them. Isa. 65. 23. They shall not labour in vain, nor bring forth for nought: — 1 Tim. 4. 16. Take heed to thy self and to thy Doctrine, continue in them, for in doing this, thou shalt both save thy self and them that hear thee. — Psal. 126. ult. He that goeth forth, and weepeth, bearing precious Seed, shall doubtless come again rejoicing, bringing his Sheaves with him.

Now it is the Glory of a Minister to succeed in his Work. His Converts are called his Joy and his Crown, Phil. 4. 1. — And his Glory and his Joy, 1 Theß. 2. 19, 20. — The Memory of such an One will be blessed: And in what a Glory will he appear, when he shall say at last, Lord! here am I, and these Children which thou hast given me? And how will

will it add to his Joy and Glory? when he shall hear one saying, *Lord!* this is the Minister by whom my Wandring Soul was first Reduced. And another, This was the Minister by whom I believed. And another, this was the Minister by whom I was Established, and for so many years Edified. And another, This was the Minister, by whom all my distracting doubts were clearly resolved, and my Oppressing Fears fully confuted. Oh! blessed be thy Name, That I was born in his age, and in his Countrey: That I ever saw his Face, That I ever heard his Voice; That I ever sate under his Ministry! And will not all this be Honourable?

4. *Hereby the Ministerial Patterns are Imitated.* Such as this of Timothy in the Text, who is Recommended by the Apostle as a *None-such* amongst Young Ministers. *I have no man like-minded.*

And of the Apostle who had a daily Care upon him of all the Churches, 2 Cor.

11. 28. —

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And above all, of the *Great Shepherd*, who gathered his *Lambs* with his *Arms*, and carried them in his *Bosom*, Isa. 40. 11. — and tendred his *People* as the *Apple* of his *Eye*; Zech. 2. 8. — Yea and Neglected his own necessary food to take care of them, Job. 4. 6, &c.

Now it is the glory of a Minister to Imitate such Patterns: Especially that of his great Lord; and who ever arriv'd to an higher glory than they? of whom it is said, 1 Job. 4. 17. *As he was, so are we in this world?*

” 5. *Hereby the Ministerial Rewards are Assured.* How ungratefull soever a disingenuous World way be, yet a faithfull and gracious God will never suffer his Ministers to serve him for nought. He keeps an exact account of all their Prayers, of all their Sermons, of all their Labours; of all their Sighs, and Groans, and Tears, and none of them shall be Unrewarded. 1 Pet. 5. 2, 3, 4. *Feed the Flock of God which is among you, taking the Oversight thereof, not by constraint but willingly,*

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lingly, not for filthy lucre but of a ready mind: neither as being Lords over God's Heritage, but being Ensamples to the Flock: And when the chief Shepherd shall appear, ye shall receive a Crown of glory, that fadeth not away.— Dan. 12. 3. They that be wise shall shine as the brightness of the Firmament, and they that turn many to Righteousness as the Starrs for ever and Ever.— Mat. 24. 45, 46, 47. Who then is that faithfull and wise Servant, whom his Lord hath made ruler over his household, to give them meat in due season? blessed is that Servant, whom his Lord when he cometh shall find so doing, verily I say unto you, he shall make him ruler over all his goods.

Now it is the Glory of a Minister to go on with his Work, so as he may not lose his Reward. It was not onely a Comfort but an Honour to Paul, That he could say, 2 Tim. 4. 7, 8. I have fought a good fight, I have finished my Course, I have kept the Faith, henceforth there is laid up for me a Crown of Righteousness,

ousness, which the Lord the Righteous Judge shall give me at that day.

Thus I have gone over the Doctrinall Part, and shewn you what is meant by a *Peoples State*: And what by a *Ministers Natural Care* of their State: And how it appears to be the *Glory of a Minister* to have such a *Natural Care* of his *People's State*.

APPLICATION.

What remains now, *But that we lament the Death of those Ministers whose glory it has bin, To have a Naturall Care of the Spiritual state of their People.*

And I cannot but upon this Occasion, with a very sensible Concern tell you, That no less than *Twelve Non-conforming Ministers*, within the compass (if I mistake not) of *Five Years* last past, have bin remov'd by Death out of this *One County of Suffolk*, and *Five* of these out of this *Town of Ipswich*; who either resided, or statedly preach'd

amongst you, or both. Besides the many others of our *Conforming Brethren*, who were men of *Great Learning*, *Approv'd Integrity*, *Exemplary Piety*, and *Christian Candour* and *Moderation*, whose number I cannot determine.

Now that *so many*; and in *so little a Time*, and at *such a time* as this, should be call'd out of God's Vineyard, and sent to Rest, is matter of *Just Lamentation* and *Awfull Presage* to us.

But to come to our *Present Case*, That a Minister in the very *strength* and *flower* of his Years, who had not yet fully attain'd to *Forty Three*: and whose Body seem'd to have bin built for a long Age, and in *Courie* of Nature, to be far from a *Necessity* of dying.

And that an *Orthodox Minister*, in a time when so many *Enthusiastical Seducers* are propagating their *Errours*, *Factions*, and *Heresies*, with so much *Vengeance* and *Zeal* amongst us:

And that an *Industrious Minister*, in a time when so many *Buzzing* and *Lazy Drones*

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Drones are infesting the Lords Vineyard :

And that a *successfull Minister*, when so many others are Unprofitable, and Useless.

And that a *Prudent Minister*, when so much Folly, Indiscretion, and Rashness, is found with others :

And that an *Acceptable Minister*, when so few have the skill, or happiness of making themselves, or being made such :

And that a *Moderate Minister*, when so many others in their Heat and Fury, are setting the World on Fire about us :

And that a *Timothy*, or One devoted to the Interest of God and his People; when the Generality of others are seeking their own things, and not the things of Jesus Christ :

I say, That such an One, and at such a time, and under such peculiar Circumstances, and in such a surprizing Manner should be remov'd from us,
is

is a Manifold Aggravation of our Loss, and cause of this Lamentation.

And that the Reverend Mr. Timothy Wright (for the Interment of whose Remains we are now assembled) was such a Minister, I appeal to all you who knew him.

Was he not One who had a Natural Care of the State of his People?

Had he not an awfull Concern upon him at all times for the Church in General? Did he not prefer Jerusalem before his chief Joy? And was not this Evident, by his daily, Earnest, and solemn Prayers for her? and his Zealously prosecuting whatever he thought had a Tendency to her Spiritual Welfare?

Will not the Several places wherein he has Exercis'd his Ministry witness to this, That he had always a Very Natural and tender Care of them?

How many Years did he preach to an Handfull of poor People, with very Small Encouragement, 'till he could otherwise provide for them? And the
state

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state of the Church required him to appear in an higher Post?

But in speaking to you, I may say as the Apostle to the *Philippians*, Chap. 2. 22. *Ye know the proof of him, viz.*

How *Convincingly*, and with what strength of Argument he has preach'd amongst you.

How *Authoritatively*, as an Ambassadour of God.

How *Appositely*, to the Case of Every Soul.

How *Affectionately*, and with what a desire to win Souls.

With what *Oratory*, and *Elocution*, and *Life*, and *Majesty*, and yet with what a pleasing *Humility*, and *Commanding Sweetness*, and Every thing that could add a *Decorum* to his Ministry.

It must needs Afflict you to think, that the Person you have lost, was an *Universal Scholar*: A *faithfull Friend*, a *Solid Christian*, and a *Vigilant Pastor*.
One

One that *Liv'd* as he *Preach'd*; and *Died* as he *Liv'd*. Who rendred Religion amiable by his Example, and was not a little carefull to Propagate it in his Place.

In short. His *Life* was *Service*, and his *Death* was *Peace*. I could never discover any *Cloud* on his *Spirits*, or *Blott* in his *Evidences*, at the nearest approach of his last Enemy: He had not those ravishing Joys, and transporting Extasies, which some of the Peculiar Favourites of Heaven have sometimes had, but a very *Solid Hope*, and a *Resolute Faith*, which are the surest Evidence of a *Substantiall Christian*.

I must not forget to tell you. That tho' by an Order of the All-wise Providence, he died not amongst you: Yet he Died not without a very Affectionate Remembrance of you: I solemnly commend my dear Flock, saith he, to the Care of God: Much after the Example of his great Master, before he left the

the

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the World: John 17. 11. *And now I am no more in the World, but these are in the World, and I come to thee. Holy Father, keep through thine own Name, those whom thou hast given me, &c.*

And what can a dying Minister do more for his Beloved People, than commit them to the Care of the Living God, when he himself is capable of caring for them no more?

Having spoken thus of your Minister, give me leave in a few Words, to Apply my self now, to you that were his People.

And what can I say less to you, than that you have lost another very Faithfull and Painfull Pastour. His Gracefull Presence must never adorn this Pulpit more: The dumb Eloquence of his Comely Face, nor the more perswasive Rhetorick of his alluring Tongue, must be known to none again. Alas! He is now a going to the silent Dust!

To

To the hard Lodging of Mortality !
And not to be Seen, or Heard of
more, till he stands in his lot at the End of
Days.

He has finish'd his Course betime :
It is but for *Three Years*, that God has
bin seeking fruit of you, under his care-
full Ministry. I doubt not but you
promised your selves the Enjoyment
of him, a much longer time : But woe
be to those that made no improve-
ment of his Ministry for the while they
had it : Alas ! What account will they
be able to give to God of so great a
Priviledge, at the Revelation of his
Righteous Judgment ! I tell you the
more Eminent Ministers you have had,
the greater must your account be for
them ; and the more aggravated will
your Damnation be, if you have bin
barren under them.

I cannot but suggest to you a *Three-
fold Duty* now Incumbent.

1. *Your Duty with respect to your Dead
Ministers.* And that is, to shew a re-
gard

gard to their Memories: To keep in mind their Doctrines: And to Imitate them in their Lives. This would be much more, than your Building the Sepulchres, and Adorning the Tombs of the Prophets. And God forbid, that it shou'd be ever said of this People, that they buried their Preacher and his Sermons together in the same grave.

2. *Your Duty with respect to your Living Ministers.* And that is, to walk by these Lights whilst you have them: Yet a little longer and they must shine no more: Their Light is not a lasting Light: These Candles may soon be out. And therefore make the same Use of Ministers whilst they live, as you shall wish you had, when they are Dead: And whilst you are in Health and Well, as you shall wish you had, when you your selves are Sick and Dying.

3. *Your Duty with respect to your selves.* And that is, to leave it by Faith with the Great Shepherd of Souls, to provide

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vide for you a Pastour after his own Heart.

I doubt not, but you well consider that the choice of a Minister, next to your choosing of Christ, is the solemnest act of all your Lives: And that not only your own Souls, but the Souls also of your Posterity, are immediately concern'd therein: And therefore as you would have the Generations to come, to call you Blessed, I earnestly Exhort, that such a solemn Concern, of Common Interest, may be fairly introduced by Fervent Prayer, and Religious Fasting: And all following methods pursued with a most Harmonious, and Common consent: That so the Unity of the Spirit may be kept again in the Bond of Peace, and God may Vouchsafe you another Timothy, or One Like-minded, that may Naturally Care for your State.

I must beg leave to add one Word
more,

more, and that is to my Reverend Fathers
and Brethren in the Ministry.

I doubt not but you are all very
deeply sensible of this great loss, and I
believe, the longer we live we shall be
more sensible still of it.

There is a Twofold Improvement
hereof, which I would earnestly urge
upon my self and you.

1. Let his Pious Example provoke
us. Had he a Naturall Care of the
state of People? Let us have the
like of ours. Has he served so di-
ligently in his Generation? Let not us
be slothfull.

Brethren! Have not we the
same God to serve as he? Have we
not the same Judge to give an account
to? And have not we like pretious
Souls to deal with? And why then
should not our Care of them be the
same as his?

I cannot but speak again of his Love
to Souls.

K

He

He lov'd them *above his Ease* : He was willing of any Fatigue to serve them.

Above *his Profit* ; he was willing to be at Charge to serve them.

Above *his Reputation* and *Credit* in the World : He was willing to be Reproach'd in the service of Souls.

Above *his Health* : He was willing to hazard that to win Souls.

Yea, and above *his Life* too : He was willing to be offered upon the *Sacrifice* and *Service* of their Faith. As did sufficiently appear from the management of himself, as to the last Sermon he ever Preach'd : From which he was Earnestly dissuaded, for fear of an Injury to his Life or Health : But, says he, *what matter* if my Life goes, if God will but this Day Save a Soul, by my Ministry ?

Oh ! Brethren ! Are our Lives better than his ? Are not the Souls of

of Men better than our Lives ? Did Christ himself willingly lose his Life for them, and shall we be backward ? Why, what is this Life of ours ? Let them be fond of it, that know of no better ? By whom, and for what is this Life given ? If it was God that gave it, and he gave it for his Service, let it go in that Service; and *he that loseth his Life shall find it.*

2. *Let his unexpected Death Alarum us.* Surely 'tis a very awakening Providence, Especially to Young Ministers ! Let none of us say, our *Mountain stands fast, and we shall not be moved.* How soon can God break the Healthfullest Constitution ? And Death storm the strongest Fort ? It is but a few days since, and we might have said of our *Deceased Brother* ; that his *Bow abode in strength* : And in as few Days to come, it may possibly be said, *That ours is broke as well as his.* Oh ! How good is it to be always ready ! We can never be safe against Deaths Arrest ;

rest : Wherever we go, it Travells
with us : Yea thô it be upon our Lords
Errand : There's none of us knows but
we may meet it in our Pulpits : Which
was almost the Case here : I shall
only add ; Blessed is the Person, whom
his Lord, when he comes shall find so
doing.



F I N I S.

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